ENCHIRIDION.

Containing

INSTITUTIONS,

DIVINE. { Contemplative. / Practical.

MORAL. { Ethical. / Oeconomical. / Political.

Written By

FRA. QUARLES.

LONDON,
Printed by *T. James* for *Thomas Heller*
at the *Angel* in *Little Britain*.
1681.

FRANCIS QUARLES
Ætatis Suæ 52.

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TO

The glorious Object of our Expectation,

CHARLES

Prince of WALES.

SIR,

WHen Subjects bring Presents to their Princes, 'tis not because their Prince wants them, but that Subjects wants better ways to express the bounty of their unknown affections: I know your Highness wants not the best means that all the World affords to ground and perfect You in all those Princely Qualities, which befits the hopeful Son of such a Royal Father; yet the boldness of my zeal is such, that nothing can call back mine Arm, or stay the progress of my Quill, whose emulous desire comes short of none in the expressions of most loyal and unfeigned affection. To which end, I have presum'd to consecrate these few lines to your illustrious Name, as Rudiments *to ripen (and they will ripen) with your growing youth,*

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if they but feel the Sunshine of your gracious eye. My service in this Subject were much too early for your Princely view, did not your apprehension as much transcend the greatness of your years; the forwardness of whose spring thrusts forth these hasty leaves. Your Highness is the expectation of the present Age, and the point of future hopes: and cursed be he that both with pen and prayers, shall not be studious to advantage such a high-priz'd Blessing: live long our Prince: and when your Royal Father shall convert his Regal Diadem into a Crown of Glory, inherit his Vertues *with his* Throne, *and prove another* Phenix *in succeeding generations: So*

Prayed for, and Prophecied,

By,

Your Highness most Royal,
and most humble Servant,

FRA. QUARLES.

TO
The Reader.

ALL *Rules* are not calculated for the *Meridian* of every State. If all Bodies had the ſame *Conſtitution*: or all *Conſtitutions* the ſame *Alterations*; and all *Alterations* the ſame *Times*, the Emperick were the beſt Phyſician. If all States had the ſame *Tempers* and *Diſtempers*, and both the ſame *Conſervatives*, and both the ſame *Cures*, Examples were the beſt Directions; and Rules digeſted from thoſe examples, were even almoſt infallible. The Subject of Policy is *Civil Government*; the Subject of that Government is Men; the variableneſs of thoſe men diſabſolutes all *Rules*, and limits all *Examples*. Expect not therefore, in theſe, or any or the like nature, ſuch impregnable Generals, that no exceptions can ſhake. The very diſcipline of the Church eſtabliſh'd and confirm'd by the infallible choice, is not tyed to all *Times* or to all *Places*. What we here preſent you

with, as they are no *Rocks* to build perpetuity upon, so they are not *Rocks* to split Beliefe upon; it is less danger to rely upon them than to neglect them; nor let any think (in these Pamphleting Days, and Audacious Times of unlicenc'd *Pasquils*) I secretly reflect upon Particulars, or look through a Mask upon the passage of these distempered Times; far be it off from my Intention, or your Imaginations: My true Ambition is to present these few *Political Observations* to the tender youth of my Thrice Hopeful Prince, which like an Introduction, may lead him to the Civil Happiness of more Refined Days, and Ripen Him in the Glorious Vertues of his Renowned Father, when Heaven, and the Succeeding Age, shall stile him with the Name of *CHARLES* the Second.

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The Table.

ENCHIRIDION.

Cent. I.

CHAP. I.

PIety and Policy, are like *Martha* and *Mary*, Sisters: *Martha* fails, if *Mary* help not; and *Mary* suffers if *Martha* be idle: Happy is that Kingdom where *Martha* complains of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy go hand in hand, there War shall be Just and Peace honourable.

CHAP. II.

LET not civil discords in a forreign Kingdom, encourage thee to make invasion. They that are factious

factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common enemy: Those whom evil commotions set at variance, forreign Hostility reconciles. Men rather affect the possession of an inconvenient good, than the possibility of an uncertain better.

CHAP. III.

IF thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: Neither conceive that new favours can cancel old injuries: No Conqueror sits secure upon his new got Throne; so long as they subsist in power, that were dispoil'd of their possessions by his Conquests.

CHAP. IV.

LEt no price nor promise of Honour bribe thee to take part with the enemy of thy natural Prince: Assure

Assure thy self whoever wins, thou art lost: if thy Prince prevail, thou art proclaimed a Rebel, and branded for death; if the enemy prosper thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self: He that loves the Treason hates the Traitor.

CHAP. V.

IF thy strength of parts hath rais'd thee to eminent place in the Common-wealth, take heed thou sit sure: if not, thy fall will be the greater: as worth is fit matter for glory, so glory is a fair mark for envy. By how much the more thy advancement was thought the reward of desert; by so much thy fall will administer matter for disdain: It is the ill fortune of a strong brain, if not to be dignifi'd as meritorious, to be depress as dangerous.

CHAP

CHAP. VI.

IT is the duty of a Stateſman, ſpecially in a free State, to hold the Common-wealth to her firſt frame of Government, from which the more it ſwerves, the more it declines: which being declin'd, is not commonly reduc'd without that extremity; the danger whereof, rather ruins than rectifies. Fundamental alterations bring inevitable Perils.

CHAP. VII.

THere be three ſorts of Government; Monarchical, Ariſtocratical, Democratical; and they are apt to fall three ſeveral ways into ruin: The firſt by Tyranny; the ſecond by Ambition; the laſt by Tumult. A Common wealth grounded upon any one of theſe, is not of long continuance; but wiſely mingled, each guard the other, and make that Government exact.

CHAP.

CHAP. VIII.

LEt not the proceedings of a Captain, though never ſo commendable, be confin'd to all times; as theſe alter, ſo muſt they: If theſe vary and not they, ruin is at hand: he leaſt fails in his deſign, that meets Time in its own way, and he that obſerves not the alterations of the times, ſhall ſeldom be victorious but by chance: but he that cannot alter his courſe according to the alterations of the times, ſhall never be a Conqueror: He is a wiſe Commander, and only he, that can diſcover the chance of Times, and changes his proceedings according to the times.

CHAP. IX.

IF thou deſire to make War with a Prince, with whom thou haſt formerly ratified a league, aſſail ſome ally of his, rather than himſelf: if he reſent it, and come, or ſend in aid, thou haſt a fair Gale

to

to thy desires: if not, his infidility in not assisting his ally, will be discovered: Hereby thou shalt gain thy self advantage, and facilitate thy designs.

CHAP. X.

BEfore thou undertake a War, let thine eye enumber thy forces, and let thy judgment weigh them: If thou hast a rich Enemy, no matter how poor thy Souldiers be, if couragious and faithful: trust not too much the power of thy treasure, for it will deceive thee, being more apt to expose thee for a prey than to defend thee: Gold is not able to find good Souldiers, but good Souldiers are able to find out Gold.

CHAP. XI.

IF the Territories of thy equal enemy are situated far South from thee, the advantage is thine, whether he make offensive or defensive war; if North the advantage is his

his: Cold is leſs tollerable than Heat: This is rather a friend to Nature, than enemy.

CHAP. XII.

IT is not only uncivil, but dangerous, for Souldiers, by reproachful words, to throw diſgrace upon the Enemy. Baſe terms are Bellows to a ſlacking Fury, and Goads to quicken up revenge in a flying Foe: He that objects Cowardice againſt a failing enemy, adds ſpirit to him, to diſprove the aſperſion, at his own coſt: it is therefore the part of a wiſe Souldier to refrain it, or of a wiſe Commander to puniſh it.

CHAP. XIII.

IT is better for two weak Kingdoms rather to compound an injury (though to ſome loſs) than ſeek for ſatisfaction by the Sword; leſt while they two weaken themſelves by mutual blows, a third decide the controverſie to both their Ruins

Ruins. When the Frog and the Mouse could not take up the quarrel, the Kite was Umpire.

CHAP. XIV.

LEt that Common-wealth which desires to flourish, be very strict both in her punishments, and rewards; according to the merits of the Subject, and offence of the Delinquent: let the Service of the Deserver be rewarded, lest thou discourage worth; and let the crime of the offender be punish'd lest thou encourage Vice: the neglect of the one weakens a Common-wealth, the omission of both ruins it.

CHAP. XV.

IT is wisdom for him that sits at the Helm of a setled State, to demean himself towards his Subjects at all times so, that upon any evil accident, they may be ready to serve his occasion: he that is only gracious at the aproach of a danger

will

will be in danger, when he expects deliverance.

CHAP. XVI.

IN all designs which require not sudden execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made himself Master of his desires, layes himself open to his own Ruin; and makes himself prisoner to his own Tongue.

CHAP. XVII.

LIberality in a Prince is no Vertue, when maintained at the Subjects unwilling Cost. It is less reproach by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

CHAP. XVIII.

IT is the excellent property of a good and wise Prince, to use

War as he doth Physick, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischief, or to recover a former loss. He that declines Physick till he be accosted with the danger, or weakened with the disease, is bold too long, and wise too late. That peace is too precise, that limits the justness of a War to a sword drawn, or a Blow given.

CHAP. XIX.

LEt a Prince that would beware of conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, than of those whom his pleasure hath discontented: These want means to execute their pleasures; but they have means at pleasure to execute their desires: Ambition to Rule, is more vehement than Malice to revenge.

CHAP.

CHAP. XX.

BEfore thou undertake a War, caſt an impartial eye upon the Cauſe: If it be juſt, prepare thy Army: and let them all know, they fight for God and thee: It adds fire to the ſpirit of a Souldier, to be aſſured that he ſhall either proſper in a fair War, or periſh in a juſt Cauſe.

CHAP. XXI.

IF thou deſire to know the power of a State, obſerve in what correſpondence it lives with her neighbouring State. If ſhe make Alliance with the contribution of Mony, it is an evident ſign of weakneſs: If with her valour, or repute of forces; it manifeſts a native ſtrength: It is an infallible ſign of power, to ſell friendſhip, and of weakneſs to buy it: That which is bought with Gold, will hardly be maintained with ſteel.

CHAP. XXII.

IN the calms of peace it is most requisite for a Prince, to prepare against the storms of War, both Theorically in reading Heroick Histories; and Practically, in maintaining Martial discipline: above all things, let him avoid idleness, as the bane of Honour; which in peace, indisposes the Body, and in war, effeminates the Soul: He that would be in war victorious, must be in peace laborious.

CHAP. XXIII.

IF thy two neighbouring Princes fall out, shew thy self, either a true Friend, or a fair Enemy; it is indiscretion to adhere to him whom thou hast least cause to fear, if he vanquish: *Neutrality* is dangerous, whereby thou becomest a necessary prey to the Conquerour.

CHAP. XXIV.

IT is a great argument of a Princes wisdom, not only to chuse, but

also to prefer wise Counsellours: and such are they, that seek less their own advantages than his, whom wise Princes ought to reward, lest they become their own carvers; and so good servants, turn bad Masters.

CHAP. XXV.

IT much conduces to the dishonour of a King, and the ill fare of his Kingdom, to multiply Nobility, in an over-proportion to the common people: cheap Honour darkens Majesty; and a numerous Nobility, brings a State to necessity.

CHAP. XXVI.

IT is very dangerous to try experiments in a State, unless extream necessity be urgent, or popular utility be palpable: It is better for a State to connive a while at an inconvenience, than too suddenly to rush upon a Reformation.

CHAP. XXVII.

IF a valiant Prince be succeeded by a weak Successor, he may for a while, maintain a happy State by the remaining vertue of his glorious predecessor: But if his life be long, or dying, he be succeeded by one less valiant than the first; the Kingdom is in danger to fall to ruin. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Son: When *Alexander* succeeded *Philip*, the world was too little for the Conqueror.

CHAP. XXVIII.

IT is very dangerous for a Prince or Republick, to make continual practice of cruel exaction: For where the subject stands in sense, or expectation of evil, he is apt to provide for his safety, either from the evil he feels, or from the danger he fears; and growing bold in conspiracy, makes Faction; which Faction

ction is the Mother of Ruine.

CHAP. XXIX.

BE careful to consider the good or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evil, provide against it: As there is nothing more terrible than a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury) which if a little appeas'd, every one begins to doubt himself, and think of home, and secure themselves, either by flight, or agreement.

CHAP. XXX.

THat Prince who stands in fear more of his own people, than strangers, ought to build Fortresses in his Land: But he that is more afraid of strangers than his own peo-

ple, shall build them more secure in the affections of his Subjects.

CHAP. XXI.

CArry a watchful eye upon dangers before they come to ripeness, and when they are riper, let loose a speedy hand: He that expects them too long, or meets them too soon, gives advantage to the evil: Commit their beginnings to *Argus* his hundred eyes, and their ends to *Briareus* his hundred hands, and thou art safe.

CHAP. XXXII.

OF all the difficulties in a State, the Temper of a true Government most felicifies and perpetuates it; too sudden alterations distemper it. Had *Nero* turned his Kingdom as he did his Harp, Harmony had been more honourable, and his reign more prosperous.

CHAP. XXXIII.

IF a Prince fearing to be assail'd by a forreign Enemy, hath a well arm'd people, well addrest for War, let him stay at home, and expect him there: but if his subjects be unarm'd, or his Kingdom unacquainted with the stroak of War, let him meet the enemy in his Quarters. The farther he keeps the war from his own home, the less danger. The seat of war is always miserable.

CHAP. XXXIV.

IT is a necessary wisdom for a Prince to grow in strength, as he encreases in Dominions: it is more less vertue to keep, than to get: Conquests not having power answerable to their greatness, invite New Conquerors to the ruin of the Old.

CHAP. XXXV.

IT is great prudence in Statesmen, to discover an inconvenience in the birth; which so discovered, is easie to be suppresst: But if it ripen into a custom, the sudden remedy thereof, is often worse than the disease: in such a case, it is better to temporize a little, than to struggle too much. He that opposes a full-ag'd inconvenience too suddenly, strengthens it.

CHAP. XXXVI.

IF thou hast conquer'd a Land, whose Laws and Language differs not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body: but if the Laws and Language differ, it is difficult to maintain thy Conquest;

queſt; which that thou may'ſt the eaſier do, obſerve three things: Firſt, to live there in perſon, (or rather ſend Colonies:) Secondly, to aſſiſt the weak inhabitants, and weaken the mighty: Thirdly to admit no powerful Forreigner to reſide there. Remember *Lewis* the thirteenth of *France*, how ſuddenly he took *Millan*, and how ſoon he loſt it.

CHAP. XXXVII.

IT is a gracious wiſdom in a Prince in Civil Commotions, rather to uſe *Juleps* than *Phlebotomy*; and better to breath the diſtemper by a wiſe delay, than to correct it with too raſh an Onſet! It is more honourable, by a ſlow preparation to declare him a gracious Father, than by a haſty war to appear a furious Enemy.

CHAP.

CHAP. XXXVIII.

IT is wisdom in a Prince in fair weather to provide for Tempests: he that so much relies upon his peoples faith, to neglect his own preparation, discovers more confidence than wisdom; he that ventures to fall from above, with hopes to be catcht below, may be dead ere he come to ground.

CHAP. XXXIX.

HE that would reform an intent State in a free City, buys convenience with a great danger: To work this Reformation with the less mischief, let such a one keep the shadows of their ancient Customs, though in substance they be new: Let him take heed when he alters the natures of things, they bear at least the ancient names. The Com-

Common people, that are naturally impatient of innovations, will be satisfied with that which seems to be as well as that which is.

CHAP. XL.

UPon any difference between Forreign States, it is neither safe nor honourable for a Prince, either to buy his peace, or to take it up at interest: he that hath not a sword to command it, shall either want it or want honour with it.

CHAP. XLI.

IT is very requisite for a Prince, not only to weigh his designs in the flower, but likewise in the fruit. He is an unthrift of his honour that enterprizes a design, the falling whereof may bring him more disgrace, than the success can gain him honour.

CHAP.

CHAP. XLII.

IT is much conducible to the happineſs of a Prince, and the ſecurity of his State, to gain the hearts of his Subjects: They that love for fear, will ſeldom fear for love: it is a wiſe Government which gains ſuch a tye upon the Subject, that he either cannot hurt, or will not: But that Government is beſt and moſt ſure, when the Subject joys in his obedience.

CHAP. XLIII.

LEt every Souldier arm his mind with hopes, and put on courage: Whatſoever diſaſter falls, let not his heart ſink. The paſſage of providence lies through many crooked wayes: A deſpairing heart is the true Prophet of approaching evil: his actions may weave the webs of Fotune, but not break them.

CHAP.

CHAP. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power or State-employment, from the malicious Scandals of the giddy headed multitude, and to punish it with great severity: Scandal breeds hatred; hatred begets division, division makes faction, and faction brings ruin.

CHAP. XLV.

THe strongest Castles a Prince can build, to secure him from Domestick Commotions, or Forreign Invasions, is in the hearts of his Subjects; and the means to gain that strength, is, in all his actions to appear for the publick good, studious to contrive and resolute to perform.

CHAP.

CHAP. XLVI.

A Kingdom is a great building, whose two main supporters are the government of the State and the government of the Church: It is the part of a wise Master, to keep those pillars in their first posture, irremoveable: if either fail it is wisdom rather to repair it than remove it: he that pulls down the old, to set up a new, may draw the Roof upon his head, and ruin the foundation.

CHAP. XLVII.

IT is necessary wisdom in a Prince to encourage in his Kingdom *Manufacture*, *Merchandise*, *Arts*, and *Arms*: In *Manufacture* lie the Vital Spirits of the Body politick: In *Merchandise*, the Spirits Natural: In *Arts* and *Arms*, the animal. If either of these languish, the Body droops:

droops: As these flourish, the body flourishes.

CHAP. XLVIII.

TRue Religion is a Settler in a State, rather than a Stickler: while she confirms an establish'd Government, she moves in her own Sphere: but when she endeavors to alter the old, or to erect a new, she works out of her own Vineyard: When she keeps the Keys, she sends showers of Milk: but when she draws the Sword, she sails in Seas of blood: Labour therefore to settle Religion in the Church; and Religion shall settle peace in thy Land.

CHAP. XLIX.

IF thou entertain any Forreign Souldiers into thine Army, let them bear thy Colours & be at thy pay, lest they interest their own Prince:

Prince: Auxiliary Souldiers are the moſt dangerous: a Forreign Prince needs no greater invitation to ſeize upon thy City, than when he is required to defend it.

CHAP. L.

BE cautious in undertaking a deſign, upon the report of thoſe that are baniſhed their Country, leſt thou come off with ſhame, or loſs, or both. Their end expects advantages from thy actions, whoſe miſeries lay hold of all opportunities, and ſeek to be redreſt by thy ruin.

CHAP. LI.

IF thou endeavoureſt to make a Republick in a Nation where the Gentry abounds, thou ſhalt hardly proſper in that deſign: and if thou woul'dſt erect a Principality in a Land, where there is much equality

quality of people, thou shalt not easily effect it: The way to bring the first to pass, is to weaken the Gentry: The means to effect the last, is to advance & strengthen ambitious and turbulent Spirits, so that being placed in the midst of them, their forces may maintain thy power; and thy favour may preserve their ambition: otherwise there shall be neither proportion nor continuance.

CHAP. LII.

IT is more excellent for a Prince to have a provident Eye for the Preventing future mischiefs, than to have a potent arm for suppressing present evils: Mischiefs in a State are like Hectique Feavors in a body: In the beginning hard to be known, but easie to be cured; but let it alone a while it becomes more easie to be known, but more hard to be cured.

CHAP.

CHAP. LIII.

IF a Kingdom be apt to Rebellion, it is wisdom to preserve the Nobility and Commons at variance: where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility is weak of power, if not strengthned by the Commons: then is danger, when the Commonalty trouble the water, and the Nobility step in.

CHAP. LIV.

IT is very requisite for a Prince to have an eye that the Clergy be elected, and come in, either by collations from him, or particular patrons, and not by the people; and their power hold dependance upon home, and not forreign Authority. It is dangerous in a Kingdom, where the Crosiars receive not their power from a Regal Sword.

CHAP.

CHAP. LV.

IT is a perilous weakneſs in a State to be ſlow of reſolution in the time of war: to be irreſolute in determinations is both the ſign and the ruin of a weak State: Such affairs attend not time: Let the wiſe Stateſman therefore abhor delay, and reſolve rather what to do, then adviſe what to ſay: Slow deliberations are Symptoms either of a faint courage, or weak Forces, or falſe haerts.

CHAP. LV.

IF a Conquerour hath ſubdued a Country, or a City abounding with pleaſures, let him be very circumſpect to keep himſelf and his Souldiers temperate. Pleaſures bring effeminacy, and effeminacy forerunns ruin: Such conqueſts, without blood, or ſweat ſufficiently do revenge themſelves upon their intemperate Conquerours.

CHAP.

CHAP. LVII.

IT is an infallible ſign of approaching ruin in a Republick, when Religion is neglected, and her eſtabliſhed Ceremonies interrupted: Let therefore that Prince that would be potent, be pious; and that he may puniſh looſeneſs the better, let him be religious, The joy of *Jeruſalem* depends upon the peace of *Sion*.

CHAP. LVIII.

LEt that Prince that deſires full Soveraignty, temper the greatneſs of too potent a Nobility; a great and potent Nobility quickens the people, but preſſes their Fortunes, It adds Majeſty to a *Monarch*, but diminiſhes his power.

CHAP. LIX.

IT is dangerous for a Prince to uſe ambitious *Natures*, but upon neceſſity,

ceſſity, either for his Wars, or to be Skreens to his dangers, or to be inſtruments for the demoliſhing inſolent greatneſs: and that they may be the leſs dangerous, let him chuſe them rather out of mean births, than noble; and out of harſh natures, rather than plauſible. And always be ſure to ballance them with thoſe that are as proud as they.

CHAP. LX.

LEt Princes be very circumſpect in the choice of their Councellours, chuſing neither by the greatneſs of the beard, nor by the ſmoothneſs of the face; let him be wiſe, but not crafty: active, without private ends; couragious without malice; religious, without faction: ſecret, without fraud: one better read in his Princes buſineſs, than his nature: and a Riddle only to be read above.

CHAP.

CHAP. LXI.

IN a mixt *Monarchy*, if the *Hierachy* grow too absolute, it is wisdom in a Prince, rather to depress it, than suppress it: All alterations in a fundamental Government bring apparent dangers; but too sudden alteration threatens inevitable ruin. When *Aaron* made a molten Calf, *Moses* altered not the Government, but reproved the Governour.

CHAP. LXII.

BEfore thou build a Fortress, consider to what end: if for resistance against the enemy, it is useless; a valiant Army is a living Fortress: If for suppressing the Subject, it is hurtful: it breeds jealousies, and jealousies beget hatred: if thou hast a strong Army to maintain it, it adds nothing to thy strength; if thy Army be weak, it conduces much to thy danger.

danger; The sureſt Fortreſs is the hands of thy Souldiers, and the safeſt Citadel is the hearts of thy Subjects.

CHAP. LXIII.

IT is a princely Alchymie, out of a neceſſary war, to extract an honourable Peace; and more beſeeming the Majeſty of a Prince, to thirſt after Peace, then Conqueſt: Bleſſedneſs is promis'd to the Peace maker, not to the Conqueror. It is e happy State whoſe Prince hath a Peaceful hand, and a martial heart, able both to uſe Peace, and to manage war.

CHAP. LXIV.

IT is a diſhonourable thing for a Prince to run in debt for State ſervice; but to pay it in the pardon of a Criminal Offence, is moſt dangerous. To cancel the faults of Subjects, with their deſerts, is not only

the Symptom of a disordered Common-wealth, but also of her ruin.

CHAP. LXV.

LEt not a Commander be too forward to undertake a War, without the person of his Prince: It is a thankless employment, where mischief attends upon the best success; and where (if a *Conqueror*) he shall be in danger, either through his own ambition, or his Princes suspicion.

CHAP. LXVI.

IT is a great oversight in a Prince for any respects, either actively, or passively, to make a forrain Kingdom strong. He that gives means to another to become powerful, weakens himself, and enables him to make the advantage of his own weakness.

CHAP.

CHAP. LXVII.

WHen the humors of the people are stirr'd by discontents or popular grief, it is wisdom in a Prince to give them moderate liberty to evaporate; he that turns the humour back too hastily, makes the wound bleed inwardly, and fills the body with malignity.

CHAP. LXVIII.

IF having levied an Army, thou findest thy self to be weak, either through the want of Men or Money, the longer thou delayest to fight, the greater thy inconvenience grows. If once thy Army falls asunder, thou certainly loosest by thy delay; where hazarding thy Fortunes betimes, thou hast the advantage of thy Men, and mayest by Fortune winne the day; 'tis less dishonour

to be overcome by force then by flight.

CHAP. LXIX.

IT is the part of a wise Commander in Wars, either Offensive or Defensive, to work a necessity of fighting into the breasts of his Souldiers: Necessity of action takes away the fear of the Act, and makes bold Resolution the favourite of Fortune.

CHAP. LXX.

CLemency and mildness is most proper for a Principality, but reservedness and severity for a Republic; but moderation in both; excess in the one breeds contempt in the other hatred: when to sharpen the first; and when to sweeten the last, let time and occasion direct thy judgment.

CHAP. LXXI.

IT is very requisite for a Prince that desires the continuance of peace, in time of peace to encourage and respect his Commanders; when brave Spirits find neglect to be the effect of quiet times, they devise all means to remove the cause, and by suggesting inducements to new ward, disturb and unsettle the old Peace, buying private honour with publick danger.

CHAP. LXXII.

BE not covetous in priority in advising thy Prince to a doubtful attempt, which concerns his State: if it prosper, the Glory must be his; if it fail, the dishonour will be thine: when the spirit of a Prince is stopped in the discharge, it will recoyl and wound the first adviser.

CHAP. LXXIII.

IF being the Commander of an Army, thou espiest a gross and manifest error thine Enemy, look well to thy self, for treachery is not far off: He whom desire of victory binds too much, is apt to stumble at his own ruin.

CHAP. LXXIV.

IT is the height of a provident Commander, not only to keep his own designs indiscoverable to his Enemy, but likewise to be studious to discover his: He that can best do the one, and neareſt guess at the other, is the next step to a Conqueror. But he that fails in both, must either ascribe his overthrow to his own folly, or his Victory to the hand of Fortune.

CHAP.

CHAP. LXXV.

IF thou be ambitious of Honour, and yet fearful of the canker of honour, envy, so behave thy self that opinion may be satisfied in this, that thou seekest Merit and not Fame, and that thou attributest thy preferment rather to Providence then thy own Vertue: Honour is a due debt to the deserver; and whoever envied the payment of a debt? A just advancement is a providential act, and whoever envied the act of providence?

CHAP. LXXVI.

IT behoves a Prince to be very circumspect before he make a league: which being made, and then broke, it is the forfeiture of his honour: he that obtains a Kingdom with the rupture of his faith, hath gained the glory of a Conquest, but lost the honour of a Conqueror.

CHAP. LXXVII.

LEt States that aim at greatnes, beware lest new Gentry multiply too fast, or grow too glorious; where there's too great a disproportion betwixt the Gentry and the common Subject, the one grows insolent, the other slavish. When the body of the gentry grows too glorious for a Corslet, there the heads of the vulger wax too heavy for the Helmet.

CHAP. LXXVIII.

UPon the beleaguering of a City let the Commander endeavour to take from the Defendants, all scruples which may invite them to a necessity of defence: whom the fear of slavery necessitates to fight, the boldness of their resolution will disadvantage the assailants, and difficilate their design; Sense of necessity justifies the War, and they are hopeful in their

their Arms, who have no other hope but in their Arms.

CHAP. LXXIX.

IT is good for States and Princes (if they use ambitious men for their advantage) so to order things, that they be still progressive, rather than retrograde: When ambitious men find an open passage, they are rather busie than dangerous; and if well watch'd in their proceedings, they will catch themselves in their own snare, and prepare a way for their own destruction.

CHAP. LXXX.

OF all Recreation, Hunting is most proper to a commander, by the frequency whereof, he may be instructed in that necessary knowledg of situation, with pleasure; which, by earnest experience,

would be dearly purchas'd. The Chase is a fair resemblance of a hopeful War, proposing in the pursuer a flying enemy.

CHAP. LXXXI.

EXpect the Army of thy Enemy on plain and easie ground, and still avoid mountainous and rocky places, and strait passages, to the utmost of thy power: it is not safe to pitch any where, where thy forces cannot be brought together: he never deserv'd the name of a good Gamester, that hazards his whole Rest, upon less than the strength of his whole Game.

CHAP. LXXXII.

IT matters not much whether in Government thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous: both in the one, and the other, there is both defect and

and danger if not corrected, and supported by the fair repute of some extraordinary endowments. No matter whether black or white, so the Steed be good.

CHAP. LXXXIII.

IT is the safest way in a Martial expedition, to commit the main Charge to one: Companions in Command, beget confusions in the Camp: When two able Commanders are joyn'd in equal Commission, each is apt to think his own way best, and by mutual thwarting each other, both give opportunity to the enemy.

CHAP. LXXXIV.

IT is a high point of providence in a Prince to observe the popular Sects in their first rise, and with a severe hand to nip them in the Bud: But being once full aged, it is wisdom not to oppose them

them with too strong a hand: lest in suppressing one, their arise two, a soft current is soon stopped: but a strong stream resisted, breaks into many, or overwhelmes all.

CHAP. LXXXV.

IT makes very much to thy advantage to observe strictly the National vertues, and vices and humours of forreign Kingdoms, whereby the times past shall read useful Lectures to the times present. He that would see what shall be, let him consider what hath been.

CHAP. LXXXVI.

IF like *Manlius*, thou command stout and great things, be like *Manlius*, stout to execute great commands. It is a great blemish in Soveraignty, when the will roars, & the power whispers: If thou canst not execute as freely as thou command'st, command no more than what thou mayest as freely execute.

CHAP.

CHAP. LXXXVII.

IF one Prince desire to obtain any thing of another, let him (if occasion will bear it) give him no time to advise: Let him endeavor to make him see a necessity of sudden resolution, and the danger either of denial or delay; He that gives time to resolve, gives leasure to deny, and warning to prepare.

CHAP. LXXXVIII.

LEt not thine Army at the first encounter be too prodigal in her assaults, but husband her strength for a dead lift: When the Enemy hath abated the fury of his first heat let him then feel thou hast reserved thy forces for the last blow; so shall the honour he hath gained by his valour increase the glory of thy victory: fore-games, when they prove, are speediest: but after-games if wisely played, are surest.

CHAP.

CHAP. LXXXIX.

IT is very requisite for a Prince to keep the Church alwayes in proportion to the State. If the Government of the one be *Monarchial*, and the other *Democratical*, they will agree like Metal joined with Clay, but a while. Durable is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*; but most happy in the continuance, where God commands both.

CHAP. XC.

LEt not the covetousness of a Captain purloyn to his own use, or any way bereave his Souldiers of any profit due unto their service, either in their means, or spoyls: Such injuries (being quickned by their daily necessities) are never forgot: What Souldiers earn with the hazard of their lives, if not

not enjoy'd) propheſies overthrow in the next Battel.

CHAP. XCI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince; ſo ſhall he the better puniſh the vices of his degenerate Subjects: ſo ſhall they trulier prize vertue, and follow it; being exemplified in their Prince.

CHAP. XCII.

IT is the property of a wiſe Commander, to caſt an eye rather upon Actions than upon Perſons; and rather to reward the merits of men, than to read the Letters of Ladies; he that for favour, or reward, prefers a worthleſs Souldier, betrays a Kingdom to advance a Traytor.

CHAP. XCIII.

WHere Order and Fury are well acquainted, the War proſpers,

prospers, and Souldiers end no less men than they begun: Order is quickened by fury, and fury is regulated by Order: But where order is wanting, Fury runs her own way, and being an unthrift of its own strength, failing in the first assault, cravens; and such beginning more than Men, endless than Women.

CHAP. XCIV.

IT is the quality of a wise Commander, to make his Souldiers confident of his wisdom, and their own strength; If any danger be, to conceal it; if manifest, to lessen it: Let him possess his Army with the justness of the War, and with a certainty of the Victory. A good cause makes a stout heart, and a strong arm. They that fear an overthrow, are half conquered.

CHAP.

CHAP. XCV.

IT is requisite in a General, to mingle Love with the severity of his discipline: they that canot be induced to fear for Love, will never be inforced to love for fear: Love opens the heart, fear shuts it: that encourages, this compels, and Victory meets encouragement, but flies compulsion.

CHAP. XCVI.

IT is the part of a well advised State, never to entrust a weighty service, unto whom a noted injury or dishonour hath been done; He can never be zealous in performance of service, the height of whose expectation, can rather recover a lost Name, then gain a fresh Honour.

CHAP. XCVI.

THree ways there be to begin a Repute, and gain Dignities in Common.

vertue of glorious Parents, which till thou degenerate too much, may raise thee upon the wings of Opinion. The second is by associating with those, whose actions are known eminent. The third, by acting some exploit, either publick or private, which in thy hand hath proved honourable. The two first may miss, being founded on Opinion: the last seldom fails; being grounded upon Evidence.

CHAP. XCVIII.

IF thou art called to the Dignity of a Commander, dignifie thy place by thy Commands: And that thou mayest be the more perfect in commanding others, practise upon thy self. Remember thou art a Servant to the publick weal, and therefore forget all private respects, either of Kin, or Friend. Remember thou art a Champion for a Kingdom: forget therefore all private affections either of Love, or

or Hate. He that would do his Countrey right, must not be too sensible of a personal wrong.

CHAP. XCIX.

IT is the part of a wise Commander to read Books not so much as Men, nor Men so much as Nations. He that can discern the inclinations, conditions, and passions of a Kingdom, gains his Prince a great advantage both in peace and War.

CHAP. C.

AND you most High and Mighty Princes of this lower World, who at this intricate and various game of War, vye Kingdoms, and win Crowns, and by the death of your renowned Subjects, gain the lives of your bold-hearted Enemies; know, there is a *Quo Warranto*, whereto you are to give account of your Eye-glorous actions, according to the righteous Rules of Sacred Justice: How warrantable it is to rend Imperial Crowns

Crowns from off the Soveraign heads of their too weak Possessors; or to snatch Scepters from out the conquered hand of Heavens annointed Majesty, and by your vast ambitions, still to enlarge your large Dominions, with Kingdoms ravisht from their natural Princes, judg you: O let your brave designs and well-weighed actions be as just as ye are glorious; and consider, that all your wars, whose ends are not to defend your own Possessions, or to recover your dispossessions, are but princely Injuries, which none but Heaven can right. But where necessity strikes up her hard Alarms, or wrong'd Religion bears her zealous Marches; Go on, and prosper, and let both Swords and stratagems proclaim a victory, whose nois'd renown may fill the world with your eternal Glory.

The end of the First CENTURY.

To the fair Branch of growing Honour, and true Vertue, Mrs *ELIZABETH USHER*, only Daughter and Heir apparent to the most Reverend Father in God, *JAMES*, Arch-Bishop of *Armagh*, Lord Primate of all *Ireland*, His Grace.

SWEET LADY,

I *Present your fair hands with this my* Enchiridion, *to begin a new Decade of our blest Accompt: if it add nothing to Your well-instructed Knowledg, it may bring somewhat to Your well-disposed Remembrance:*

membrance: If either, I have my end, and you my endeavour. The service which I owe, and the affections which I bear your most incomparable Parents, challenges the utmost of my ability; wherein if I could light you but the least step towards the happiness you aims at, how happy should I be? Go forward in the way which you have chosen; wherein if my hand cannot lead You, my Heart shall follow You; and where the weakness of my Power shews defect, there the vigour of my will shall make supply,

Who am Covetous
of your happiness,
in both Kingdoms,
and Worlds,

FRA. QUARLES.

ENCHIRIDION.

Cent. II.

CHAP. I.

A Promise is a child of the understanding and the will: the understanding begets it, the will brings it forth: he that performs it, delivers the mother: he that breaks it, murders the child. If it be begotten in the absence of the understanding, it is a bastard, but the child must be kept. If thou mistrust thy understanding, promise not: it is better to maintain a bastard, than to murder a Child.

CHAP.

CHAP. II.

CHarity is a naked Child, giving honey to a Bee without wings: naked, becauſe excuſeleſs and ſimple! a Child, becauſe tender and growing; giving honey, becauſe honey is pleaſant and comfortable to a Bee, becauſe a Bee is laborious and deſerving; without wings, becauſe helpleſs and wanting. If thou denieſt to ſuch, thou killeſt a Bee; if thou giveſt to other than ſuch, thou preſerveſt a Drone.

CHAP. III.

BEfore thy undertaking of any deſign, weigh the glory of the action with the danger of the attempt; if the glory outweigh the danger, 'tis cowardiſe to neglect it; if the danger exceed the glory, it is raſhneſs to attempt it; if the ballances ſtand poiz'd, let thy own Genius caſt them.

CHAP.

CHAP. IV.

WOuldeſt thou know the lawfulneſs of the action which thou deſireſt to undertake, let thy devotion recommend it to divine bleſſing: if it be lawful thou ſhalt perceive thy heart encouraged by thy prayer: if unlawful thou ſhalt find thy prayer diſcouraged by thy heart. That action is not warrantable, which either bluſhes to beg a bleſſing, or having ſucceeded, dares not preſent thankſgiving.

CHAP. V.

IF evil men ſpeak good; or good men evil of thy converſation, examine all thy actions, and ſuſpect thy ſelf. But if evil men ſpeak evil of thee, hold it as thy honour, and by way of thankfulneſs love them, but upon condition they continue to hate thee.

CHAP. VI.

IF thou hope to please all, thy hopes are vain; if thou fear to displease some, thy fears are idle. The way to please thy self, is not to displease the best, and the way to displease the best, is to please the most: if thou canst fashion thy self to please all, thou shalt displease him that is *All* in *All*.

CHAP. VII.

IF thou neglectest thy love to thy neighbour, in vain thou professest thy love to God: for by thy love to God, the love to thy neighbour is gotten; and by thy love to thy neighbour, thy love to God is nourisht.

CHAP. VIII.

THy ignorance in unrevealed Mysteries is the mother of a saving faith; and thy understanding

ing in revealed truths, is the Mother of a sacred knowledge: understand not therefore that thou mayest believe; but believe that thou mayest understand: Understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CHAP. IX.

PRide is the Ape of Charity; in show, not much unlike, but somewhat fuller of action, in seeking the one, take heed thou light not upon the other: they are two Parallels never but asunder: Charity feeds the poor, so does Pride: Charity builds an Hospital, so does Pride; in this they differ, Charity gives her glory to God, Pride takes her glory from man.

CHAP. X.

HAst thou lost thy money, and dost thou mourn? another lost it

it before thou hadst it; be not troubled: perchance if thou hadst not lost it now, it had lost thee for ever: think therefore what thou rather hast escaped than lost: perhaps thou hadst not been so much thy own, had not thy mony been so little thine.

CHAP. XI.

FLatter not thy self in thy faith to God, if thou wantest Charity for thy neighbour; and think not thou hast charity for thy neighbour, if thou wantest faith to God; where they are not both together, they are both wanting; they are both dead, if once divided.

CHAP. XII.

BE not too slow in the breaking of a sinful Custom: a quick couragious resolution is better then a gradual deliberation in such a Combate: he is the bravest Souldier that lays about

about him without fear or wit; Wit pleads, fear diſheartens. He that would kill *Hydra*, had better ſtrike off one neck than five heads: fell the Tree, and the Branches are ſoon cut off.

CHAP. XIII.

BE careful rather of what thou doſt, then of what thou haſt: for what thou haſt is none of thine, and will leave thee at thy death, or thou the pleaſure of it, in thy ſickneſs. But what thou doſt, is thine, and will follow thee to thy grave, and plead for thee, or againſt thee, at thy reſurrection.

CHAP. XIV.

IF thou enjoyeſt not the God of love, thou canſt not obtain the love of God, neither until then canſt thou enjoy a deſire to love God, nor reliſh the love of God: Thy love to God is nothing but a faint reflection

of Gods love to thee: till he please to love thee, thy love can never please him.

CHAP. XV.

LEt not thy fancy be guided by thine eye; nor let thy will be governed by thy fancy: thine eye may be deceived in her object, and thy fancy may be deluded in her subject: let thy understanding moderate between thine eye and thy fancy, and let thy judgment arbitrate between thy fancy and thy will, so shall thy fancy apprehend what is true: so shall thy will elect what is good.

CHAP. XVI.

ENdeavour to subdue as well thy irascible, as thy concupiscible affections: To endure injuries with a brave mind, is one half of the conquest; and to abstain from

from pleasing evils with a courageous spirit is the other. The sum of all humanity, and height of moral perfection, is *Bear* and *Forbear*.

CHAP. XVII.

IF thou desire not to be too poor, desire not to be too rich: He is rich, not that possesses much, but he that covets no more: and he is poor, not that enjoys little, but he that wants too much. The contented mind wants nothing which it hath not: the covetous mind wants not only what it hath not, but likewise what it hath.

CHAP. XVIII.

THE outward senses are the common Cinque-ports where every subject lands towards the understanding. The ear hears a confused noise, and presents it to the

common ſenſe. The common ſenſe diſtinguiſhes the ſeveral ſounds, and conveys it to the fancy. The fancy wildly deſcants on it. The underſtanding (whoſe object is truth) apprehending it to be muſick, commends it to the judgment: The judgment ſeverally and joyntly examines it and recommends it to the will: The will (whoſe object is good) approves it, or diſlikes it; and the memory records it. And ſo in the other ſenſes according to their ſubjects, obſerve this progreſs, and thou ſhalt eaſily find where the defect of every action lies.

CHAP. XIX.

THe way to ſubject all things to thy ſelf, is to ſubject thy ſelf to reaſon: Thou ſhalt govern many, if reaſon govern thee: Would'ſt thou be crown'd the Monarch of a little world? command thy ſelf.

CHAP.

CHAP. XX.

THough thou giveſt all thou haſt for charity ſake, and yet retaineſt a ſecret deſire of keeping it for thy own ſake, thou rather leaveſt it than forſakeſt it. He that hath relinquiſht all things, and not himſelf, hath forſaken nothing. He that ſets not his heart on what he poſſeſſes, forſaketh all things, though he keep his poſſeſſions.

CHAP. XXI.

SEarch into thy ſelf before thou accept the ceremony of honour: If thou art a Pallace, honour (like the Sun-beams) will make thee more glorious. If thou art a Dunghill, the Sun may ſhine upon thee, but not ſweeten thee. Thy Prince may give honour, but not make thee honourable.

CHAP. XXII.

EVery man is a King in his own Kingdom. If Reason command and passion obey, his Government speaks a good King: if thine inordinate affection rules, it shews a proud Rebel, which if thou destroy not, will depose thee. There is no mean between the death of a Rebel, and the life of a Prince.

CHAP. XXIII.

A Vow, a Promise, and a Resolution, have all one object, only differ in respect of the persons to whom they are made. The first is between God and man. The second between man and man. The third between man and his own soul. They all bind, if the object be lawful to necessity of performance: if unlawful to the necessity of sin: they all take thee prisoner, if the

object

object be lawful thy performance hath redeem'd thee, if unlawful blood and tears muſt ranſome thee.

CHAP. XXIV.

IF thou haſt any buſineſs of conſequence in agitation, let thy care be reaſonable, and ſeaſonable. Continual ſtanding bent weakens the Bow, too haſty drawing breaks it. Put off thy cares with thy cloaths, ſo ſhall thy reſt ſtrengthen thy labour; and ſo ſhall thy labour ſweeten thy reſt.

CHAP. XXV.

WHen thy inordinate affections do flame towards tranſitory happineſs, quench them thus: think with thy ſelf, if my Prince ſhould give me what honour he hath to beſtow, or beſtow on me what wealth he hath to give, it could not ſtay with me, becauſe

cause it is transitory; nor I with it because I am mortal. Then revise thy affections, and weigh them with their object, and thou wilt either confess thy folly, or make a wiser choice.

CHAP. XXVI.

With three sorts of men enter no serious friendship: the ingrateful man; the multiloquious man, the coward: the first cannot prize thy favours; the second cannot keep thy counsel; the third dare not vindicate thy honour.

CHAP. XXVII.

If thou desire the time should not pass too fast, use not too much pastime: thy life in jollity blazes like a Tapor in the wind; the blast of honour wasts it, the heat of pleasure melts it: if thou labour in a painful calling, thou shalt be less sen-

ſenſible of the flux of Time, and ſweetlier ſatisfied at the time of Death.

CHAP. XXVIII.

GOd is *Alpha* and *Omega*, in the great world; endeavour to make him ſo in the little world: make him thy Evening Epilogue, and thy Morning Prologue, practiſe to make him thy laſt thought at night when thou ſleepeſt, and thy firſt in the morning when thou awakeſt: ſo ſhall thy fancy be ſanctified in the night, and thy underſtanding rectified in the day; ſo ſhall thy reſt be peaceful, thy labours proſperous, thy life pious, and thy death glorious.

CHAP. XXIX.

BE very circumſpect in the choice of thy company. In the ſociety of thine equals thou ſhalt enjoy more

more pleasure in the society of thy superiors thou shalt find more profit: to be the best in company, is the way to grow worse: The best means to grow better, is to be the worst there.

CHAP. XXX.

THink of God (especially in thy devotion) in the abstract, rather than the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd Subject; if thou think him great, thy bounded conceit is apt to cast him into a comprehensible figure: conceive him therefore, a diffused goodness without quality, and represent him: an incomprehensible greatness without quantity.

CHAP. XXXI.

IF thou and true Religion be not yet met, or met unknown; by these

these marks thou shalt discover it. First, it is a Religion that takes no pleasure in the expence of blood. Secondly, it is a Religion whose Tenets cross not the Book of Truth. Thirdly, it is a Religion that takes most from the creature, and gives most to the Creator: if such a one thou meet with, assure thy self it is the right, and therefore profess it in thy life, and protect it to thy death.

CHAP. XXXII.

LEt anothers passion be a lecture to thy reason, and let the Shipwrack of his understanding be a Sea-mark to thy passion: so shalt thou gain strength out of his weakness; safety out of his danger, and raise thy self a building out of his ruins.

CHAP. XXXIII.

IN the height of thy prosperity expect adversity, but fear it not; if

it

it come not, thou art the more sweetly posseſt of the happineſs thou haſt, and the more ſtrongly confirm'd; if it come, thou art the more gently diſpoſſeſt of thy happineſs thou hadſt, and the more firmly prepared.

CHAP. XXXIV.

TO tremble at the ſight of thy ſin, makes thy faith the leſs apt to tremble: the Devils believe and tremble, becauſe they tremble at what they believe; their belief brings tremblings; thy trembling brings belief.

CHAP. XXXV.

AUthology is the way to Theology: until thou ſeeſt thy ſelf empty, thou wilt not deſire to be filled; he can never truly reliſh the ſweetneſs of Gods mercy, that never taſted the bitterneſs of his own miſery.

CHAP.

CHAP. XXXVI.

IS any outward affliction fallen upon thee by a temporary loss? adviſe with thy ſelf, whether it be recoverable or not: if it be, uſe all ſuch lawful and ſpeedy means (the violence and unſeaſonableneſs whereof may not diſadvantage thee in the purſuit) to recover it; if not recoverable, endure with patience what thou canſt not recure with pains: he that carnally afflicts his ſoul for the loſs of a tranſitory good, caſts away the kernel becauſe he hath loſt the ſhell.

CHAP. XXXVII.

NAtural anger glances into the breaſts of wiſe men, but reſts in the boſome of fools: in them it it is infirmity; in theſe, a ſin: there is a natural anger, and there is a ſpiritual anger; the common object of that, is the perſon; of this, his vice; be angry, but ſin

sin not: he that is always angry with his sin, shall seldom sin in his anger.

CHAP. XXXVIII.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it; if thou thankfully receive the message, he that sent it will discharge the messenger.

CHAP. XXXIX.

ALL passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutely evil, there the least passion is too much: where indifferent there a little is enough.

CHAP. XL.

WHen thou dost evil that good may come thereby, the

the evil is ſurely thine: if good ſhould happen to enſue upon the evil which thou haſt done, the good proceeds from God; if therefore thou do evil, thereby to occaſionate good, thou layeſt a bad foundation for a good building; and ſerveſt thy evil that God may ſerve thee: where the end of evil is good in the intention, there the end of that good is evil in the extenſion.

CHAP. XLI.

BE as far from deſiring the popular love, as fearful to deſerve the popular hate; ruin dwells in both: the one will hug thee to death, the other will cruſh thee to deſtruction: to eſcape the firſt, be not ambitious; to avoid the ſecond, be not ſeditious.

CHAP. XLII.

WHen thou ſeeſt miſery in thy brothers face, let him ſee mercy

mercy in thine eye: the more the oyl of mercy is pour'd on him by thy pity, the more the oyl in thy Cruse shall be encreased by thy piety.

CHAP. XLIII.

READ not books alone, but men; and amongst them chiefly thy self: if thou find any thing questionable there, use the Commentary of a severe friend, rather than the gloss of a sweet-lip'd flatterer: there is more profit in a distasteful truth, than deceitful sweetness.

CHAP. XLIV.

IF the opinion of thy worth invite any to the desire of thy acquaintance, yield a respect suitable to his quality: too great a reservation will expose thee to the sentence of Pride; too easie access will

will condemn thee to the censure of folly: things too hardly endeavoured, discourage the seeker: too easily obtain'd disparage the thing sought for: too easily got, is lowly prized, and quickly lost.

CHAP. XLV.

WHen conveniency of time hath ripened your acquaintance, be cautious what thou sayest, and curteous in what thou dost: observe his inclination: if thou find him weight, make him thine own, and lodge him in a faithful bosome: be not rashly exceptious, nor rudely familiar: the one will breed contention, the other contempt.

CHAP. XLVI.

WHen passion is grounded upon fancy, it is commonly but of short continuance: where the foundation

dation is unstable, there the building is not lasting: he that will be angry for any cause, will be angry for no cause; and when the understanding perceives the cause vain, then the judgment proclaims the effect void.

CHAP. XLVII.

IF thou desirest to purchase honour with thy wealth; consider first how that wealth became thine: if thy labour got it, let thy wisdom keep it; if oppression found it, let repentance restore it: if thy parents left it, let thy vertues deserve it: so shall thy honour be safer, better and cheaper.

CHAP. XLVIII.

SIn is a *Basilisk*, whose eyes are full of venom, if the eye of thy soul see her first, it reflects her own poyson and kills her: if she see thy

soul

ſoul unſeen, or ſeen to late, with her poyſon ſhe kills it: ſince therefore thou canſt not eſcape thy ſin, let not thy ſin eſcape thy obſervation.

CHAP. XLIX.

IF thou expect to riſe by the means of him whom thy Fathers greatneſs rais'd from his ſervice to court preferment, thou wilt be deceiv'd: for the more in eſteem thou art, the more ſenſible is he of what he was, whoſe former ſervitude will be chronicled by thy advancement, and glory obſcured by thy greatneſs: however he will conceive it a dead ſervice, which may be interpreted by thee as a merited reward, rather than a meritorious benefit.

CHAP. L.

TRuſt not to the promiſe of a common ſwearer, for he that dare

dare sin against God, for neither profit nor pleasure, will trespass against thee for his own advantage. He that dare break the precepts of his father, will easily be perswaded to violate the promise unto his Brother.

CHAP. LI.

LEt the greatest part of the news thou heareſt be the least part of what thou believeſt, least the greateſt part of what thou believeſt be the least part of what is true. Where lies are easily admitted, the Father of lies will not easily be excluded.

CHAP. LII.

DEliberate long before thou consecrate a Friend and when thy impartial Judgment, concludes him worthy of thy bosome, receive him joyfully, and entertain him

impart thy secrets boldly, and mingle thy thoughts with his: He is thy very self, and use him so: if thou firmly think him faithful, thou mak'st him so.

CHAP. LIII.

AS there is no worldly gain, without some loss, so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it; if thou art degraded from thy honour, thou art likewise freed from the stroak of envy; if sickness hath blurr'd thy beauty, it hath deliver'd thee from pride; set the allowance against the loss, and thou shalt find no loss great: He loses little or nothing, that reserves himself.

CHAP. LIV.

IF thou desire to take the best advantage of thy self (especially in matters where the fancy is most im-

ploy'd) keep temperate diet, use moderate exercise, observe seasonable and set hours for rest; let the end of thy first sleep raise thee from thy repose: Then hath thy body the best temper: Then hath thy soul the least incumbrance: Then no noise shall disturb thine ear; no object shall divert thine eye: Then, if thy sprightly fancy transport thee not beyond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton bed, and there conclude thy self more fit to wear thy Mistresses Favour, than *Apollo's* Bays.

CHAP. LV.

IF thou art rich, strive to command thy money, lest she command thee: if thou know how to use her, she is thy Servant, if not, thou art her Slave.

CHAP.

CHAP. LVI.

BRing thy Daughter a Husband of her own Religion, and of no hereditary disease, Let his wisdom outweigh his wealth: Let his parentage excel his person, and let his years exceed hers, let thy prayers recommend the rest to Providence: If he prove, thou hast found a Son; if not, thou hast lost a Daughter.

CHAP. LVII.

SO use Prosperity, that Adversity may not abuse thee: If in the one, Security admits no fears, in the other, Despair will afford no hopes: He that in Prosperity can foretel a danger, can in Adversity foresee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou hast just cause to doubt thy faith, and if thy doubts have no hope thou

haſt juſt reaſon to fear deſpair, when therefore thy doubts ſhall exerciſe thy faith, keep thy hopes firm to qualifie thy doubts; ſo ſhall thy faith be ſecured from doubts: ſo ſhall thy doubts be preſerved from deſpair.

CHAP. LX.

IF thou deſire to be truly valiant, fear to do any injury; He that fears not to do evil, is always afraid to ſuffer evil: He that never fears, is deſperate; and he that fears always is a coward. He is the truer valiant man that dares nothing but what he may, and fears nothing but what he ought.

CHAP. LXI.

ANger may repaſt with thee for an hour, but not repoſe with thee for a night. The continuance of Anger is Hatred; the continuance of Hatred turns Malice. That Anger is not warrantable which hath ſeen two Suns.

CHAP.

CHAP. LXI.

IF thou ſtand guilty of oppreſſion, or wrongfully poſſeſt of anothers right, ſee thou make reſtitution before thou giveſt an Alms: if otherwiſe, what art thou but a Thief, and makeſt God thy Receiver.

CHAP. LXII.

WHen thou prayeſt for ſpiritual graces, let thy prayer be abſolute; When, for temporal bleſſings, add a clauſe of Gods pleaſure: in both, with faith and humiliation; ſo ſhalt thou undoubtedly receive what thou deſireſt, or more, or better. Never prayer rightly made, was made unheard; or heard, ungranted.

CHAP. LXIII.

HE that gives all, though but little, gives much; becauſe God looks not to the quantity of the gift, but to the quality of the Givers: He that

desires to give more than he can, hath equall'd his gift to his desire, and hath given more than he hath.

CHAP. LXIV.

BE not too greedy in desiring riches, nor too eager in seeking them: nor too covetous in keeping them: nor too passionate in losing them: The first will possess thy soul of discontent; The second will dispossess thy body of rest; The third will possess thy wealth of thee; The last will dispossess thee of thy self: He that is too violent in the concupiscible, will be as violent in the irascible.

CHAP. LXV.

BE not too rash in the breaking of an inconvenient custom: As it was gotten, so leave it by degrees. Danger attends upon too sudden alterations; He that pulls down a band building by the great, may be ruin'd by the fall: But he that takes it

ſt down Brick by Brick, may live to build a better.

CHAP. LXVI.

IF thou deſire that inteſtimable grace of ſaving faith, deteſt that inſatiable vice of damnable covetouſneſs: It is impoſſible one heart (though never ſo double) ſhould lodge both; Faith poſſeſſes thee of what thou haſt not; Covetouſneſs diſpoſſeſſes thee of what thou haſt: Thou canſt not ſerve God unleſs Mammon ſerve thee.

CHAP. LXVII.

BEware of him that is ſlow to anger: anger when it is long in coming, is the ſtronger when it comes, and the longer kept. Abuſed patience turns to fury: when fancy is the ground of paſſion, that underſtanding which compoſes the fancy, qualifies the paſſion; but when judgment is the ground, the memory is the Recorder.

CHAP. LXVIII.

HE that professes himself thy open enemy, arms thee against the evil he means thee, but he that dissembles himself thy secret friend, strikes beyond caution, and wounds above cure; from the first thou mayst deliver thy self: from the last good Lord deliver thee.

CHAP. LXIX.

IF thou hast wrong'd thy Brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him: That Reconciliation is most kindly, which is most in kind.

CHAP. LXX.

NOt to give to the poor, is to take from him: not to feed the hungry, if thou hast it, is the utmost of

of thy power to kill him. That therefore thou mayst avoid both sacriledge and murther, be charitable.

CHAP. LXXI.

SO often as thou remembrest thy sins without grief, so often thou repeatest those sins for not grieving. He that will not mourn for the evil which he hath done, gives earnest for the evil he means to do. Nothing can asswage that fire which sin hath made, but only that water which repentance hath drawn.

CHAP. LXXII.

LOok well before thou leap into the chair of honour. The higher thou climbest, the lower thou fallest: if vertue prefer thee vertue will preserve thee; if gold or favor advance thee, thy honor is but pinn'd upon the wheel of Fortune; when the wheel shall turn, thy honour falls, and thou remainst an ever-

ing Monument of thy own ambitious folly.

CHAP. LXXIII.

WE are born with our temptations: Nature sometimes presses us to evil, sometimes provokes us unto good; if therefore thou giveſt her more than her due, thou nouriſheſt an enemy; if leſs than is ſufficient, thou deſtroyeſt a friend: Moderation will prevent both.

CHAP. LXXIV.

IF thou ſcorn not to ſerve Luxury in thy Youth, Chaſtity will ſcorn thy ſervice in thy Age; and that the Will of thy green years thought no Vice in the acting, the neceſſity of thy gray hairs makes no vertue in the forbearing. Where there is no Conflict, there can be no Conqueſt; where there is no Conqueſt, there is no Crown.

CHAP.

CHAP. LXXV.

THou didst nothing towards thy own Creation, for thou wert created for thy Creators glory; Thou must do something towards thy own Redemption, for thou wert redeemed for thy own good: He that made thee without thee, will not save thee without thee.

CHAP. LXXVI.

WHen thy tounge and heart agree not in confession, that confession is not agreeable to Gods pleasure: He that confesses with his tongue, and wants confession in his heart, is either a vain man, or an hypocrite: He that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timerous.

CHAP. LXXVII.

GOld is *Cæsars* Treasure, Man is Gods: Thy Gold hath *Cæsars* Image, and thou hast Gods: Give therefore

therefore those things unto *Cæsar*, which are *Cæsars*; and those things unto *God*, which are *Gods*.

CHAP. LXXVIII.

IN the commission of evil, fear no man so much as thy own self: another is but one witness against thee, thou art a thousand; another thou may'st avoid, but thy self thou canst not; wickedness is its own punishment.

CHAP. LXXIX.

IN thy Apparel avoid Singularity, Profuseness and Gaudiness; Be not too early in the fashion, nor too late; Decency is the half way between affectation and neglect. The Body is the Shell of the Soul; Apparel is the Husk of that Shell; The Husk often tells you what the Kernel is.

CHAP. LXXX.

LEt thy recreation be manly, moderate, seasonable, lawful; if thy

life

life be sedentary, more tending to the exercise of thy body; if active, more to the refreshing of the mind: the use of recreation is to strengthen thy labour, and sweeten thy rest.

CHAP. LXXXI.

BE not censorious, for thou know'st not whom thou judgest; it is a more dextrous error to speak well of an evil man, than ill of a good man. And safer for thy judgment to be misled by simple charity, than uncharitable wisdom: He may tax others with a priviledge, that hath not in himself, what others may tax.

CHAP. LXXXII.

TAke heed of that honour which thy wealth hath purchased thee, for it is neither lasting, nor thine own. What money creates, mony preserves; if thy wealth decays, thy honour dies, it is but a slippery happiness

pineſs which fortunes can give, and frowns can take? and not worth the owning which a nights fire can melt, or a rough Sea can drown.

CHAP. LXXXIII.

IF thou canſt deſire any thing not to be repented of, thou art in a fair way to happineſs; if thou haſt attain'd it, thou art at thy ways end; he is not happy who hath all that he deſires, but that deſires nothing but what is good; if thou canſt not do what thou need not repent, yet endeavor to repent what thy neceſſity hath done.

CHAP. LXXXIV.

SPend a hundred years in Earths beſt pleaſures; and after that, a hundred more; to which being ſpent add a thouſand; and to that, ten thouſand more, the laſt ſhall aſſurely end,

end as the first are ended, and all shall be swallowed with eternity. He that is born to day, is not sure to live a day; he that have lived the longest, is but as he that was born yesterday. The happiness of the one is, that he hath liv'd; the happiness of the other is, that he may live; and the lot of both is, that they must die. it is no happiness to live long, nor unhappiness to die soon? happy is he that hath liv'd long enough to die well.

CHAP. LXXXV.

BE careful to whom thou giv'st, and how, he that gives to him that deserves not, loses the gift, and betrays the giver; he that confers his gift upon a worthy receiver, makes many debtors, and by giving, receives; he that gives for his own ends, makes his gift a bribe; and the receiver a prisoner: He that gives often, teaches requittance to the

receiver, and discovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: slight it, and the work's begun; forgive it, and 'tis finish'd; he is below himself that is not above an injury.

CHAP. LXXXVII.

LEt not thy passion miscal thy Child, lest thou propheſie his fortunes; let not thy tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessings, are driven back with a double vengance.

CHAP. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, do

do according to the constitution of that Church were thou art; the God of Order and Unity, who created both the soul and the body, expects Unity in the one, and Order in both.

CHAP. LXXXIX.

LEt thy religious Fast be a voluntary abstinence, not so much from flesh, as fleshly thoughts. God is pleased with that Fast which gives to another, what thou denyest to thy self; and when the afflicting of thy own body, is the repairing of thy Brothers. He fasts truly that abstains sadly, grieves really, gives chearfully, and forgives charitably.

CHAP. XC.

IN the hearing of Mysteries keep thy tongue quiet: five words cost *Zacharias* forty weeks silence: In such

such heights, convert thy questions into wonders; and let this suffice thee, the reason of the Deed, is the power of the Doer.

CHAP. XCI.

DEride not him whom the looser world call Puritane, lest thou offend a little one: if he be an Hypocrite, God, that knows him, will reward him; if zealous, that God that loves him will revenge him: if he be good, he is good to Gods glory: if evil, let him be evil at his own charges: he that judges, shall be judged.

CHAP. XCII.

SO long as thou art ignorant, be not asham'd to learn: he that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time be so fouly impudent

to

to justify his own ignorance; ignorance is the greatest of all infirmities; and justified the chiefest of all follies.

CHAP. XCIII.

IF thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deal with thee: where thou art commanded, be obedient; where not commanded, be provident: let diligence be thy credit; let faithfulness be thy Crown; let thy Masters credit be thy care, and let his welfare be thy content; let thine eye be single, and thy heart humble; be sober that thou may'st be circumspect: he that in sobriety is not his own man, being drunk, whose is he? Be neither contentious nor lascivious; the one shews a turbulent heart the other an idle brain. A good Servant is a great Master.

CHAP.

CHAP. XCIV.

LEt the foundation of thy affection be vertue, then make the building as rich and as glorious as thou canst: if the foundation be beauty, or wealth, and the building vertue, the foundation is too weak for the building, and it will fall: happy is he, the Palace of whose affection is founded upon vertue, wall'd with riches, glaz'd with beauty, and roof'd with honour.

CHAP. XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double parent. Remember her nine months burden, and her ten months travel; forget not her indulgence when thou didst hang upon her tender breast. Call to mind her prayers for thee before thou cam'st into the world, and her cares for thee when thou wert come into the world. Remember her secret groans, her affectionate tears, her

broken

broken slumbers, her daily fears, her nightly frights; relieve her wants, cover her imperfections; comfort her age; and the Widows Husband will be the Orphans Father.

CHAP. XCVI.

AS thou desirest the love of God and Man, beware of pride: it is a tumor in thy mind that breaks and poysons all thy actions; it is a worm in thy treasure which eat and ruins thy estate; it loves no man, is beloved of no man; it disparages vertue in another by detraction; it disreward's goodness in it self, by vain-glory: the friend of the flatterer, the mother of envy, the nurse of fury, the band of luxury, the sin of Devils, and the devil in mankind: it hates superiors, it scorns inferiours, it owns no equals: in short, till thou hate it, God hates thee.

CHAP. XCVII.

SO behave thy self among thy children, that they may love and honour

honour thy presence; be not too fond, lest they fear thee not: be not too bitter, lest they fear thee too much; too much familiarity will embolden them; too little countenance will discourage them: so carry thy self, that they may rather fear thy displeasure than thy correction. When thou reprovest them, do it in season, when thou correctest them, do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

CHAP. XCVIII.

WHen thy hand hath done a good act, ask thy heart if it be well done: the matter of a good action is the deed done; the form of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory, that deed is ill done wherein God is no sharer.

CHAP.

CHAP. XCIX.

WOuld'st thou purchase heaven, advise not with thy own ability. The price of heaven is what thou hast; examine not what thou hast, but what thou art: give thy self, and thou hast bought it: if thy own vileness be thy fears, offer thy self and thou art precious.

CHAP. C.

THe Birds of the air die to sustain thee: the Beasts of the Field die to nourish thee; the Fishes of the Sea doe io feed thee. Our Stomacks are their common Sepulcher. Good God with how many deaths are our poor lives patch'd up! How full of death is the miserable life of monentary man!

The end of the second Century.

THE

THE THIRD CENTURY.

CHAP. I.

IF thou take pains in what is good, the pains vaniſh, the good remains; if thou take pleaſure in what is evil, the evil remains, and the pleaſure vaniſhes; what art thou the worſe for pains, or the better for pleaſure, when both are paſt.

CHAP. II.

IF thy fancy and judgment have agreed in the choice of a fit wife, be not too fond, leſt ſhe ſurfeit, nor too peeviſh, leſt ſhe languiſh; love ſo, that thou mayeſt be feared, rule ſo, that thou mayeſt be honour'd; be not too diffident, leſt thou teach her to

deceive thee, nor too ſuſpicious, leſt thou teach her to abuſe thee: if thou ſee a fault, let thy love hide it: if ſhe continue it, let thy wiſdom reprove it: reprove her not openly, leſt ſhe grow bold; rebuke her not tauntingly, leſt ſhe grow ſpiteful: proclaim not her beauty, leſt ſhe grow proud: boaſt not her wiſdom, leſt thou be thought fooliſh; ſhew her not thy imperfections, leſt ſhe diſdain thee: pry not into her Dairy, leſt ſhe deſpiſe thee: prophane not her ears with looſe communication, leſt thou defile the ſanctuary of her modeſty: an underſtanding husband, makes a diſcreet wife, and ſhe a happy husband.

CHAP. III.

WRinkle not thy face with too much laughter, leſt thou become ridiculous; neither wanton thy heart with too much

mirth, least thou become vain: the Suburbs of folly is vain mirth, and profuseness of laughter, is the City of fools.

CHAP. IV.

LEt thy tongue take counsel of one eye, rather then of two ears; let the news thou reportest be rather stale than false, lest thou be branded with the name of a Lyar. It is an intollerable dishonour to be that, which only to be called so, is thought worthy of a stab.

CHAP. V.

LEt thy discourse be such, as thy judgment may maintain, and thy company may deserve. In neglecting this, thou losest thy words: in not observing the other, thou losest thy self. Give wash to swine, and wort to men; so shalt thou husband thy gifts to the advantage of

of thy self, and shape thy discourse to the advancement of thy hearer.

CHAP. VI.

DOst thou roar under the torments of a Tyrant? weigh them with the sufferance of thy Saviour, and they are no plague. Dost thou rage under the bondage of a raving conscience? compare it to thy Saviours passion, and it is no pain. Have the tortures of hell taken hold of thy despairing soul? compare it to thy Saviours torments, and it is no punishment: what sense unequally compares, let faith interchangeable apply, and thy torments have no comparison. Thy sins are the Authors of his sufferings, and his hell is the price of thy heaven.

CHAP. VII.

ART thou banisht from thy own Country? thank thy own folly:

ly: hadst thou chosen a right home thou hadst been no Exul: hadst thou commanded thy own Kingdom, all Kingdoms had been thy own: the fool is banisht in his own Countrey: the wise man is in his own Countrey, though banisht: the fool wanders, the wise man travels.

CHAP. VIII.

IN seeking vertue if thou find poverty, be not ashamed: the fault is none of thine. Thy honour, or dishonour is purchased by thy own actions. Though vertue give a ragged livery, she gives a golden cognizance: if her service make thee poor blush not. Thy poverty may disadvantage thee, but not dishonour thee.

CHAP. IX.

GAze not on beauty too much, leſt it blaſt thee; nor too long leſt it blind thee; nor too near leſt it burn thee: if thou like it, it deceives thee; if thou love it, it diſturbs thee; if thou luſt after it, it deſtroys thee: if vertue accompany it, it is the hearts paradiſe; if vice aſſociate it, it is the ſouls purgatory: it is the wiſe mans boon-fire, and the fools furnace.

CHAP. X.

IF thou would'ſt have a good ſervant, let thy ſervant find a wiſe maſter: let his food, reſt, and wages be ſeaſonable: let his labour, recreations, and attendants, depend upon thy pleaſure: be not angry with him too long leaſt he think thee malicious; nor too ſoon, leſt he conceive thee raſh; nor too often, leaſt he

count thee humorous. Be not too fierce leſt he love thee not; nor too remiſs, leſt he fear thee not; nor too familiar, leſt he prize thee not. In brief, whil'ſt thou giveſt him the liberty of a Servant, beware thou loſeſt not the majeſty of a Maſter.

CHAP. XI.

IF thou deſire to be chaſt in wedlock, keep thy ſelf chaſt before thou wedd'ſt: he that hath known pleaſure unlawfully, will hardly be reſtrained from unlawful pleaſure. One woman was created for one man. He that ſtrayes beyond the limits of liberty, is brought into the verge of ſlavery. Where one is enough, two is too many, and three is too few.

CHAP. XII.

IF thou wouldeſt be juſtified, acknowledg thy injuſtice: He that confeſ-

confesses his sin, begins his journey towards salvation: he that is sorry for it mends his pace: he that forsakes it, is at his journeys end.

CHAP. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

CHAP. XIV.

BEware of drunkenness, lest all good men beware of thee; where drunkenness reigns, there Reason is an Exul, Vertue a Stranger, God an Enemy, Blasphemy is Wit, Oaths are Rhetorick, and Secrets are Proclamations. *Noah* discover'd that in one hour drunk, which sober, he kept secret six hundred years.

CHAP. XV.

WHat thou giveſt to the poor, thou ſecureſt from the thief; but what thou withholdeſt from his neceſſity, a thief poſſeſſes. Gods Exchequer is the poor mans Box: when thou ſtrik'ſt a Tally he becomes thy debtor.

CHAP. XVI.

TAke no pleaſure in the folly of an Idiot; nor in the fancy of a Lunatick, nor in the frenzy of a Drunkard. Make them the object of thy pity not of thy paſtime; when thou beholdeſt them, behold how thou art beholding to him that ſuffered thee not to be like them. There is no difference between thee and them but Gods favour.

CHAP.

CHAP. XVII.

IF being in eminent place, thou haſt incurr'd the Obloquy of the multitude, the more thou endeavoureſt to ſtop the ſtream the more it overflows; wiſely rather divert the courſe of the vulgar humour, by divulging and ſpreading ſome ridiculous novelty, which may preſent new matter to their various fancy, and ſtave their tongues from off thy worried name. The firſt ſubject of the common voice is the laſt news.

CHAP. XVIII.

IF thou deſire to ſee thy child vertuous, let him not ſee his Fathers vices: Thou canſt not rebuke that in them, that they behold practis'd in thee; till reaſons be ripe, examples direct more than precepts; ſuch as thy behaviour is before thy chil-

drens faces, such commonly is theirs behind their parents backs.

CHAP. XIX.

USe Law and Physick only for necessity; they that use them otherwise, abuse themselves into weak bodies, and light purses: they are good remedies, bad businesses, and worse recreations.

CHAP. XX.

BE not over curious in prying into mysteries; lest by seeking things which are needless, thou omittest things which are necessary; it is more safe to doubt of uncertain matters, than to dispute of undiscovered mysteries.

CHAP. XXI.

IF what thou hast received from God, thou shareſt to the poor, thou

thou haſt gained a bleſſing by the hand, if what thou haſt taken from the poor, thou giveſt to God, thou haſt purchaſed a curſe into the bargain. He that puts to pious uſe, what he hath got by impious uſury, robs the Spittle to raiſe an Hoſpital; and the cry of the one will out-plead the prayers of the other.

CHAP. XXII.

LEt the end of thy argument be rather to diſcover a doubtful truth, than a commanding wit; in the one thou ſhalt gain ſubſtance, in the other froth: that flint ſtrikes the ſteel in vain, that propagates no ſparkles; covet to be truths champion, at leaſt to hold her colours: he that pleads againſt the truth, takes pains to be overthrown: or, if a Conqueror, gains but vain glory by the conqueſt.

CHAP.

CHAP. XXIII.

TAke no pleasure in the death of a creature; if it be harmless or useless, destroy it not: if useful or harmful destroy it mercifully: he that mercifully made his creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmerciful.

CHAP. XXIV.

IF thou art call'd to the dignity of a Priest, the same voice calls thee to the honour of a Judge; if thy life and doctrine be good, thou shalt judge others: if thy doctrine be good, and thy life bad, only thy self: if both be good, thou teacheſt thy people to escape condemnation: if this be good, and that bad, thou teacheſt God to condemn.

CHAP.

CHAP. XXV.

IF thou be not a *Prometheus* to advise before thou doſt; be an *Epimetheus* to examine when thou haſt done: when the want of advice hath brought forth an improvident act, the act of examination may produce a profitable repentance.

CHAP. XXVI.

IF thou deſire the happineſs of thy Soul, the health of thy Body, the proſperity of thy eſtate, the preſervation of thy credit, converſe not with a Harlot; her eyes run thy reputation in debt, her lips demand the payment, her breaſts arreſts thee; her arms impriſon thee; from whence believe it, thou ſhalt hardly get forth till thou haſt either ended the days of thy credit, or pay'd the utmoſt farthing of thy eſtate.

CHAP

CHAP. XXVII.

CArry a watchful eye upon those familiars that are either silent at thy faults, or sooth thee in thy frailties, or excuse thee in thy follies: for such are either cowards, or flatterers, or fools: if thou entertain them in prosperity, the coward will leave thee in thy dangers, the flatterer will quit thee in thy adversity, but the fool will never forsake thee.

CHAP. XXVIII.

IF thou hast an estate, and a Son to inherit it, keep him not too short lest he think thou livest too long; what thou alloweſt him, let him receive from thy hand as gift, not from thy tenants as rent: keep the reins of thy estate in thy own hand, lest thou forsaking the soveraignty of a father, he forget the

the reverence of a child: let his liberty be grounded on thy permission, and keep him within the compass of thy instruction: let him feel thou hast the curb, though occasion urge thee not to check. Give him the Choice of his own Wife, if he be wise. Counsel his affection rather than cross it, if thou beest wise; lest his marriage-bed be made in secret, or depend upon thy grave. If he be given to lavish company, endeavour to stave him off with lawful recreations: be chearful with him that he may love thy presence; and wink at small faults, that thou mayest gain him: be not always childing, lest thou harden him; neither knit thy brow too often, lest thou dishearten him: remember, the discretion of a father oft times prevents the destruction of a child.

CHAP.

CHAP. XXX.

IF thou hide thy treasure upon the earth, how canst thou expect to find it in Heaven? Canst thou hope to be a sharer where thou hast reposed no stock? What thou givest to Gods glory, and thy souls health, is laid up in heaven, and is only thine: that alone which thou exchangest, or hidest upon earth is lost.

CHAP. XXX.

REgard not in thy pilgrimage how difficult the passage is; but whether it tends; nor how delicate the journey is, but where it ends: if it be easie suspect it: if hard, endure it: he that cannot excuse a bad way, accuseth his own sloth; and he that sticks in a bad passage, can never attain a good journeys end.

CHAP.

CHAP. XXXI.

MOny is both the generation and corruption of purchas'd honour: honour is both the child and ſlave of potent mony: the credit which honour hath loſt, mony hath found: when honour grew mercenary mony grew honourable. The way to be truly noble, is to contemn both.

CHAP. XXXII.

GIve not thy tongue too great a liberty, leſt it take thee priſoner: A word unſpoken is like the ſword in the ſcabbard, thine; if vended, thy ſword is in another's hand: if thou deſire to be held wiſe, be ſo wiſe as to hold thy longue.

CHAP. XXXIII.

F thou be ſubject to any great vanity, nouriſh it not: if it will be enter-

entertained, encourage it not: if it grow ſtrong, more ſtrongly ſtrive againſt it; if too ſtrong, pray againſt it; if it weaken not, joyn faſting to the prayer; if it ſhall continue, add preſeverance to both; if it decline not, add patience to all, and thou haſt conquered it.

CHAP. XXXIV.

HAth any wounded thee with injuries? meet them with patience; haſty words wrangle the wound, ſoft language dreſſes it, forgiveneſs cures it, and oblivion takes away the ſcar. It is more noble, by ſilence to avoid an injury, than by argument to overcome it.

CHAP. XXXV.

BE not inſtable in thy reſolutions, nor various in thy actions, nor inconſtant in thy affections: ſo

ſo deliberate, that thou mayeſt reſolve; ſo reſolve, that thou mayeſt perform; ſo perform, that thou mayeſt perſervere: mutability is the badge of infirmity.

CHAP. XXXVI.

LEt not thy good intention flatter thee to an evil action; what is eſſentially evil, no circumſtance can make good; it matters not with what mind thou did'ſt that which is unlawful being done, if the act be good, the intention crowns it, if bad, it depoſes thy intention: no evil action may be well done.

CHAP. XXXVII.

LOve not thy children too unequally; or, if thou doſt, ſhew it not, leſt thou make the one proud, the other envious, and both fools: if nature hath made a difference, it is the part of a tender parent to help

help the weakeſt. That tryal is not fair, where affection is the judge.

CHAP. XXXVIII.

IN giving of thy alms, enquire not ſo much into the perſon, as his neceſſity; God looks not ſo much upon the merits of him that requires, as into the manner of him that relieves: If the man deſerves not, thou haſt given it to humanity.

CHAP. XXXIX.

IF thou deſire the Euchariſt ſhould be thy ſupper, let thy life be thy Chaplain; if thy own worthineſs invites thee, preſume not to come; if the ſorrowful ſenſe of thy own ſins forbid thee, preſume not to forbear: if thy faith be ſtrong it will confirm it: if weak it will ſtrengthen it: He only that wants faith is the forbidden gueſt.

CHAP.

CHAP. XL.

WOuldſt thou traffick with the beſt advantage, and Crown thy ventures with the beſt return? make the poor thy Chapman, and thy purſe thy Factor: ſo ſhalt thou give triffles which thou couldſt not keep, to receive treaſure which thou canſt not loſe: there's no ſuch merchant as the charitable man.

CHAP. XLI.

FOllow not the multitude in the evil of ſin, leſt thou ſhare with the multitude in the evil of puniſhment: the number of the offenders diminiſheth not the quality of the offence: As the multitude of Suiters draws more favour to the Suit; ſo the multitude of ſinners draws more puniſhment on the Sin: the number of the Fagots multiplies the fury of the fire.

CHAP

CHAP. XLII.

IF thou be angry with him that reproves thy Sin, thou ſecretly confeſſeſt his reproof to be juſt: if thou acknowledge his reproof to be juſt, thou ſecretly confeſſeſt thy anger to be unjuſt. He that is angry with the juſt reprover, kindles the fire of the juſt revenger.

CHAP. XLIII.

DO well while thou mayeſt, leſt thou do evil when thou wouldeſt not: he that takes not advantage of a good power, ſhall looſe the benefit of a good will.

CHAP. XLIV.

LEt not mirth be thy profeſſion, leſt thou become a make-ſport. He that hath but gain'd the Title

of

of a Jeſter, let him aſſure himſelf, the fool is not far off.

CHAP. XLV.

IN every relative action, change conditions with thy brother; then ask thy conſcience what thou would be done to; being truly reſolved, exchange again, and do thou the like to him, and thy charity ſhall never err: it is injuſtice to do what without impatience thou canſt not ſuffer.

CHAP. XLVI.

LOve thy neighbour for God ſake, and God for his own ſake, who created all things for thy ſake, and redeemed thee for his mercy ſake; if thy love hath any other object, it is falſe love: if thy objects have any other end, it is ſelf love.

CHAP.

CHAP. XLVII.

LEt thy converſation with men, be ſober and ſincere; let thy devotion to God be dutiful and decent: Let the one be hearty, and not haughty; let the other be humble, and not homely: ſo live with men as if God ſaw thee, ſo pray to God, as if men heard thee.

CHAP. XLVIII.

GOds pleaſure is the wind our Actions ought to ſail by: mans will is the ſtream that tydes them up and down; if the wind blow not, thou mayeſt take the advantage of the tyde, if it blow no matter which way the ſtream runs: if with thee, thy Voyage will be the ſhorter; if againſt thee, the ſea will be the rougher: it is ſafer to ſtrive againſt the ſtream, than to ſail againſt the wind.

CHAP.

CHAP. XLIX.

IF thou desire much rest, desire not too much: there is no less trouble in the preservation, than in the acquisition of abundance; *Diogenes* found more rest in his Tub, than *Alexander* on his Throne.

CHAP. L.

WOuld'st thou multiply thy riches? diminish them wisely: or would'st thou make thy estate entire? divide it charitably: seeds that are scattered increase; but hoarded up they perish.

CHAP. LI.

HOw cam'st thou by thy honour? by mony: How cam'st thou by thy money? by extortion: compare thy penny-worth with the price, and tell me truly, how truly honourable thou art? its an ill purchase that's encumbred with a curse, and that honour will be ruinous, that is built on ruins.

CHAP. LII.

IF thy Brother hath privately offended thee, reprove him privately, and having loſt himſelf in an injury, thou ſhalt find him in thy forgiveneſs; he that rebukes a private fault openly, betrays it, rather than reproves it.

CHAP. LIII.

WHat thou deſireſt, inſpect throughly before thou proſecute; caſt one eye upon the inconveniences, as well as the other upon the conveniences. Weigh the fulneſs of the barn with the charge of the Plough: weigh honour with her burthen, and pleaſure with her dangers; ſo ſhalt thou undertake wiſely what thou deſireſt; or moderate thy deſires in undertaking.

CHAP. LIV.

IF thou oweſt thy whole ſelf to thy God for thy creation, what haſt

haſt thou left to pay for thy Redemption, that was not ſo cheap as thy Creation? In thy Creation he gave thee thy ſelf, and by thy ſelf to him: In thy Redemption he gave himſelf to thee, and through him reſtor'd thee to thy ſelf: thou art given and reſtor'd: Now what oweſt thou unto thy God? if thou haſt paid all thy debts, give him the ſurpluſage, and thou haſt merited.

CHAP. LV.

IN thy diſcourſe take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt: what thou ſpeakeſt, ſpeak truly; when thou ſpeakeſt, ſpeak wiſely. A Fools heart is in his tongue; but a wiſe mans tongue is in his heart.

CHAP. LVI.

BEfore thou act a theft, conſider what thou art about to do: If thou take it, thou loſeſt thy ſelf: If

thou keep it, thou disenablest thy redemption, till thou restor'st it thou canst not be restored; when it is restor'd, it must cost thee more pain and sorrow, than ever it brought thee pleasure or profit: It is a great folly to please the palate with that which thou know'st must either be vomited, or thy death.

CHAP. LVII.

SIlence is the highest wisdom of a fool, and Speech is the greatest trial of a wise man, if thou wouldst be known a wise man let thy words shew thee so; if thou doubt thy words, let thy silence feign thee so. It is not a greater point of wisdom to discover knowledg, than to hide ignorance.

CHAP. LVIII.

THe Clergy is a Copy-book, their life the Paper, whereof some is purer, some courser: their doctrine are Copies, some written in a plain hand, others in a flourishing hand, some

ſome in a Text hand, ſome in a Roman hand, others in a Court hand, others in a baſtard Roman; if the choice be in thy power, chuſe a book that hath the fineſt paper, let it not be too ſtrait, nor too looſely bound, but eaſie to lye open to every eye: follow not every Copy, leſt thou be good at none; among them all chuſe one that ſhall be moſt legible and uſeful, and fulleſt of inſtructions. But if the paper chance to have a blot, remember the blot is no part of the Copy.

CHAP. LIX.

VErtue is nothing but an act of loving that which is the beloved, and that act is prudence, from whence not to be removed by conſtraint is fortitude; not to be allured by enticements is temperance, not to be diverted by pride is Juſtice. The declining of this act is Vice.

CHAP. LX.

REbuke thy ſervants fault in private: publick reproof hardens

his ſhame: if he be paſt a youth ſtrike him not: he is not fit for thy ſervice, that after wiſe reproofs, will either deſerve thy ſtroake, or digeſt them.

CHAP. LXI.

TAke heed rather what thou receiveſt, than what thou giveſt; what thou giveſt leaves thee, what thou takeſt ſticks by thee: He that preſents a gift, buys the receiver, he that takes a gift, ſells his liberty.

CHAP. LXII.

THings temporal are ſweeter in the expectation: things eternal are ſweeter in the fruition: the firſt ſhames thy hope, the ſecond crowns it: it is a vain journey whoſe end affords leſs pleaſure than the way.

CHAP. LXIII.

KNow thy ſelf that thou mayſt fear God: know God, that thou mayſt love him: in this thou art initiated

tiated to wisdom, in that perfected. The fear of God is the beginning of wisdom; the love of God is the fulfilling of the Law.

CHAP. LXIV.

IF thou hast providence to foresee a danger, let thy prudence rather prevent it, than fear it. The fear of future evils, brings oftentimes a present mischief: whilst thou seek'st to prevent it, practice to bear it: he is a wise man can avoid an evil, he is a patient man that can endure it, but he is a valiant man can conquer it.

CHAP. LXV.

IF thou hast the place of a Magistrate, deserve it by thy Justice, and dignifie it with thy Mercy: Take heed of early gifts: an open hand makes a blind eye: Be not more apt to punish Vice, than to encourage Vertue. Be not too severe lest thou be hated; nor too remiss, lest thou be slighted: So execute

Justice, that thou mayst be loved: to execute mercy, that thou mayst be feared.

CHAP. LXVI.

LEt not thy Table exceed the fourth part of thy revenew: Let thy provision be solid, and not far fetcht; fuller of substance than art: be wisely frugal in thy preparation, and freely chearful in thy entertainment: if thy guests be right it is enough; if not it is too much: Too much is vanity, enough is a feast.

CHAP. LXVII.

LEt thy apparel be decent, and suited to the quality of thy place and purse: too much punctuality, and too much morosity, are the two Poles of Pride: Be neither too early in the Fashion, nor too long out of it, nor too precisely in it: what custom hath civiliz'd, is become decent, till then ridiculous: Where the eye is the Jury,

Jury the apparrel is the evidence.

CHAP. LXVIII.

IF thy words be too luxuriant, confine them, leſt they confine thee: he that thinks he never can ſpeak enough, may eaſily ſpeak too much. A full tongue and an empty brain, are ſeldom parted.

CHAP. LXIX.

IN holding of an argument, be neither choleriek, nor too opinionate; the one diſtempers thy underſtanding, the other abuſes thy judgment: above all things decline paradoxes and myſteries; thou ſhalt receive no honour either in a maintaining rank falſhoods, or medling with ſecret truths; as he that pleads againſt the truth, makes wit the mother of his error; ſo he that argues beyond warrant, makes wiſdom the midwife of his folly.

CHAP. LXX.

DEtain not the wages from the poor man that hath earn'd it, leſt God with-hold thy wages from thee: if he complain to thee, hear him, leſt he complain to heaven where he will be heard: if he hunger for thy ſake, thou ſhalt not proſper for his ſake. The poor mans penny is a plague in the rich mans purſe.

CHAP. LXXI.

BE not too cautious in diſcerning the fit objects of thy charity, leſt a ſoul periſh through thy diſcretion: what thou giveſt to miſtaken want, ſhall return a bleſſing to thy deceived heart. Better in relieving idleneſs to commit an accidental evil, than in neglecting miſery to omit an eſſential good: Better two Drones be preſerv'd, than one Bee periſh.

CHAP. LXXII.

THeology is the Empreſs of the world; Myſteries are her Privy Coun-

Council; Religion is her Clergy; The Arts her Nobility; Philosophy her Secretary; The Graces her Maids of Honour; The Moral vertues, the Ladies of her Bed-Chamber; Peace is her Chamberlain; True joy, and endless pleasures are her Courtiers; Plenty her Treasurer; Poverty her Exchequer; The Temple is her Court: If thou desire access to this great Majesty, the way is by her Courtiers, if thou hast no power there, the common way to the Soveraign is the Secretary.

CHAP. LXXIII.

IT is an evil knowledg to know the good thou should'st embrace, un'ess thou likewise embrace the good thou knowest: the breath of divine knowledg is the bellows of divine love, and the flame of divine love is the perfection of divine knowledge.

CHAP. LXXIV.

IF thou desire rest unto thy soul, be Just: he that doth no injury, fears not

not to ſuffer injury: the unjuſt mind is always in labour: It either practiſes the evil it hath projected, or projects to avoid the evil it hath deſerved.

CHAP. LXXV.

ACcuſtom thy palate to what is moſt uſual: he that delights in rarities, muſt often feed diſpleaſed, and ſometimes lie at the mercy of a dear market: common food nouriſhes beſt, delicates pleaſe moſt: the ſound ſtomack prefers neither. What art thou the worſe for the laſt years plain diet, or what now the better for thy laſt great feaſt?

CHAP. LXXVI.

WHoever thou art, thou haſt done more evil in one day, than thou canſt expiate in ſix: and canſt thou think the evil of ſix days can require leſs than one? God hath made us rich in dayes, by allowing ſix, & himſelf poor, by reſerving but one;

one: and ſhall we ſpare our own ſtock and ſhear his Lamb? He that hath done nothing but what he can juſtifie in the ſix days, may play the ſeventh.

CHAP. LXXVII.

HOpe and fear, like *Hippocrates* twins, ſhould live and die together: If hope depart from fear, it travels by ſecurity, and lodges in preſumption; if fear depart from hope, it travels to infidelity, and inns in deſpair; the one ſhuts up heaven, the other opens hell; the one makes thee inſenſible of Gods frowns, the other incapable of Gods favours, and both teach God to be unmerciful, and thee to be moſt miſerable.

CHAP. LXXVIII.

CLoſe thine ear againſt him that ſhall open his mouth ſecretly againſt another: if thou receive not his words, they fly back and wound the reporter: if thou receive them, they

they fly forward and wound the receiver.

CHAP. LXXIX.

IF thou wouldeſt preſerve a ſound body, uſe faſting and walking; if a healthful ſoul, faſting and praying; walking exerciſes the body, praying exerciſes the ſoul, faſting cleanſes both.

CHAP. LXXX.

WOuldeſt thou not be thought a fool in others conceit, be not wiſe in thine own: he that truſts to his own wiſdom, proclaims his own folly: he is truly wiſe, and ſhall appear ſo, that hath folly enough to be thought not worldly wiſe, or wiſdom enough to ſee his own folly.

CHAP. LXXXI.

DEſireſt thou knowledg? know the end of thy deſire: is it only to know? Then it is curioſity: Is it becauſe thou mayſt be known? then:

'tis

'tis vanity: if becauſe thou mayſt edifie, it is charity; if becauſe thou mayſt be edified, it is wiſdom. That knowledge turns to meer excrement, that hath not ſome heat of wiſdom to digeſt it.

CHAP. LXXXII.

WIſdom without innocency is knavery; innocency without wiſdom is foolery; be therefore as wiſe as Serpents, and innocent as Doves the ſubtilty of the Serpent, inſtructs the innocency of the Dove: The innocency of the Dove, corrects the ſubtilty of the Serpent: what God hath joyn'd together, let no man ſeparate.

CHAP. LXXXIII.

THe more thou imitateſt the vertues of a Saint departed, the better thou celebrateſt that Saints day. God is not pleaſed with ſurfeiting for his ſake, who with his faſting ſo often pleaſed God.

CHAP.

CHAP. LXXXIV.

CHuſe not thy ſerviceable ſouldier out of ſoftapparrel, leſt he prove effeminate, nor out of a full purſe, leſt he grow timorous: They are more fit for action, that are fiery to gain a fortune abroad, than they that have fortunes to loſe at home. Expectation breeds ſpirit; fruition brings fear.

CHAP. LXXXV.

GOd hath given to mankind a common library, his creatures; and to every man a proper book, himſelf, being an abridgment of all the others; if thou read with underſtanding, it will make thee a great Maſter of Philoſophy, and a true Servant to the Divine Author: if thou but barely read, it will make thee thy own wiſe man, and the authors fool.

CHAP.

CHAP. LXXXVI.

DOubt is a weak child, lawfully begotten between an obſtructed judgment, and a fair underſtanding. Opinion is a bold baſtard gotten between a ſtrong fancie and a weak judgment; it is leſs diſhonourable to be ingeniouſly doubtful, than raſhly opinionate.

CHAP. LXXXVII.

AS thou art a mortal man, eſteem thy ſelf not as thou art, but as thou art eſteem'd. As thou art a Chriſtian eſteem thy ſelf as thou art, not as thou art eſteem'd: Thy price in both riſes and falls as the market goeth. The market of a moral man is wild opinion. The market of a Chriſtian is a good Conſcience.

CHAP. LXXXVI.

PRovidence is an exerciſe of reaſon; experience an act of ſenſe; by how much reaſon excels ſenſe,

by

by so much providence exceeds experience: Providence prevents that danger which experience repents: Providence is the Rational Daughter of wisdom: Experience the Emperial Mistris of fools.

CHAP. LXXXIX.

HAth Fortune dealt thee ill cards? let wisdom make thee a good gamester: In a fair gale every fool may sail, but wise behaviour in a storm commends the wisdom of a Pilot: to bear adversity with an equal mind, is both the sign and glory of a brave spirit.

CHAP. XC.

IF any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty 'tis just correction: if not guilty, 'tis a fair instruction: make use of both, so shalt thou distil honey out of gall, and out of an open enemy, create a secret friend. CHAP.

CHAP. XCI.

AS the exercise of the body natural is moderate recreation, so the exercise of the body politick is military discipline: by that the one is made more able; by this the other is made more active: where both are wanting, there wants no danger to the one, through an humerous superfluity; to the other, by a negligent security.

CHAP. XCII.

GOd is above thee, beasts are beneath thee: acknowledge him that is above, and thou shalt be acknowledg'd by them that are under thee: whilst *Daniel* acknowledg'd God to be above him, the Lyons acknowleg'd *Daniel* to be above them.

CHAP. XCIII.

TAke heed, whilst thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence:

lence: if thou art a fool, thy silence is wisdome; if a wise man, too long silence is folly: as too many words from a fools mouth, gives a wise man no leave to speak, so too long silence in a wise man, gives a fool the opportunity of speaking, and makes thee guilty of his folly.

CHAP. XCIV.

COnsider what thou wert, what thou art, what thou shalt be, what's within thee, what's above thee, what's beneath thee, what's against thee, what was before thee, what shall be after thee, and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience. He that knows not himself positively, cannot know himself relatively.

CHAP. XCV.

THink not thy love to God merits Gods love to thee, his acceptance

ceptance of thy duty crown his own gifts in thee. Mans love to God is nothing but a faint reflection of Gods love to man.

CHAP. XCVI.

BE always leſs willing to ſpeak than to hear; what thou heareſt thou receiveſt, what thou ſpeakeſt thou giveſt. It is more glorious to give, more profitable to receive.

CHAP. XCVII.

SEeſt thou good days, prepare for evil times: No Summer but hath his winter: he never reap'd comfort in adverſity, that ſow'd it not in proſperity.

CHAP. XCVIII.

IF being a Magiſtrate, thou conniveſt at vice, thou houriſheſt it: if thou ſpareſt it, thou committeſt it: what is not by thee puniſht in others, is made puniſhable in thee. He that favours preſent evils, entails them upon his proſperity: he that excuſes

excuſes the guilty, condemns the innocent.

CHAP. XCIX.

TRuth haunts no corners, ſeeks no by-ways: if thou profeſs it, do it openly; if thou ſeek it, do it fairly: he deſerves not to profeſs Truth, that profeſſes it fearfully; he deſerves not to find the Truth, that ſeeks it fraudulently.

CHAP. C.

IF thou deſire to be wiſer yet, think not thy ſelf yet wiſe enough: and if thou deſire to improve knowledge in thy ſelf, deſpiſe not the inſtructions of another: he that inſtructs him that thinks himſelf wiſe enough, hath a fool to his ſcholar: he that thinks himſelf wiſe enough to inſtruct himſelf, hath a fool to his maſter.

The end of the Third Century.

ENCHIRIDION.

Cent. IV.

CHAP. I.

DEmean thy self more warily in thy study, than in the street: If thy publick actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy actions, thy conscience looks into them: the multitude may chance to excuse thee, if not acquit thee, thy conscience will accuse thee if not condemn thee.

CHAP. II.

OF all vices take heed of drunkenness; other vices are but fruits of disordered affections; this disorders

ders, nay, baniſhes reaſon; other vices but impare the ſoul, this demoliſhes her two chief faculties, the Underſtanding and the Will: Other vices make their own way, this makes way for all vices. He that is a drunkard is qualified for all vice.

CHAP. III.

IF thy ſin trouble thee, let that trouble comfort thee; as pleaſure in the remembrance of ſin exaſperates juſtice, ſo ſorrow in the repentance of ſin mollifies mercy: it is leſs danger to commit the ſin we delight in, than to delight in the ſin we have committed; and more joy is promiſed to repentance than to innocency.

CHAP. IV.

THe way to God is by thy ſelf, the way to thy ſelf is by thy own corruptions: he that baulks this way, errs; he that travels by the creatures, wanders. The motion of the

the Heavens shall give thy soul no rest: the vertue of herbs shall not encrease thine. The height of all Philosophy, both natural and moral, is to know thy self, and the end of this knowledg is to know God.

CHAP V.

INfamy is where it is receiv'd: if thou art a Mud-wall, it will stick; if Marble, it will rebound: if thou storm at it, 'tis thine; if thou contemn it, 'tis his.

CHAP. VI.

IF thou desire Magistracy, learn to forget thy self: if thou undertake it, bid thy self farewel. He that looks upon a common cause with private eyes, looks through false glasses. In the exercise of thy politique Office, thou must forget both Ethicks and Oeconomicks. He that puts on a publick Gown, must put off a private Person.

CHAP. VII.

LEt the words of a Virgin, though in a good cauſe, and to a good purpoſe, be neither violent, many, bold, nor firſt, nor laſt: it is leſs ſhame for a Virgin to be loſt in a bluſhing ſilence, than to be found in a bold eloquence.

CHAP. VIII.

ART thou in plenty? give what thou wilt: art thou in poverty? give what thou canſt: As what is receiv'd, is receiv'd according to the manner of the Receiver; ſo what is given, is priz'd according to the meaſure of the Giver. He is a good workman, that makes as good work as his matter will permit.

CHAP. IX.

GOd is the Author of Truth, the Devil the Father of Lyes: If the telling of a Truth ſhall endanger thy life, the Author of Truth will protect thee from the danger, or reward

ward thee for thy dammage. If the telling of a Lye may ſecure thy life, the Father of Lyes will beguile thee of thy gains, or traduce the ſecurity. Better by loſing of a life to ſave it, than by ſaving of a life to loſe it. However, better thou periſh, than the Truth.

CHAP. X.

COnſider not ſo much what thou haſt, as what others want: what thou haſt, take heed thou loſe not. What thou haſt not, take heed thou covet not. If thou haſt many above thee, turn thy eye upon thoſe that are under thee: If thou haſt no Inferiours, have patience a while, and thou ſhalt have no Superiours. The Grave requires no marſhal.

CHAP. XI.

IF thou ſeeſt any thing in thy ſelf, which may make thee proud, look a little further, and thou ſhalt find enough to humble thee; if thou be

wife, view the Peacocks feathers with his feet, and weigh thy beſt parts with thy imperfections. He that would rightly prize the man, muſt read his whole ſtory.

CHAP. XII.

LEt not the ſweetneſs of contemplation be ſo eſteem'd, that action be deſpis'd *Rachel* was more fair, *Leah* more fruitful: as contemplation is more delightful, ſo it is more dangerous. *Lot* was upright in the City, and wicked in the Mountain.

CHAP. XIII.

IF thou haſt but little, make it not leſs by murmuring: if thou haſt enough, make it not too much by unthankfulneſs: he that is not thankfully contented with the leaſt favour he hath received, hath made himſelf incapable of the leaſt favour he can receive.

CHAP.

CHAP. XIV.

WHat thou haſt taken unlawfully, reſtore ſpeedily, for the ſin in taking it, is repeated every minute thou keep'ſt it: if thou canſt, reſtore it in kind; if not, in value: if it may be, reſtore it to the party; if not, to God: the poor is Gods receiver.

CHAP. XV.

LEt the fear of a danger be a ſpur to prevent it: he that fears otherwiſe, gives advantage to the danger. It is leſs folly not to endeavour the prevention of the evil thou feareſt, than to fear the evil which thy endeavour cannot prevent.

CHAP. XVI.

IF thou haſt any excellency which is thine own, thy tongue may glory in it without ſhame; but if thou haſt receiv'd it, thy glory is but uſurpation, and thy pride is but the

prologue of thy ſhame. Where vain glory commands, there folly counſels; where pride rides, there ſhame lacquies.

CHAP. XVII.

GOd hath ordained his creatures not only for neceſſity, but delight, ſince he hath carv'd thee with a bountiful hand, fear not to receive it with a liberal heart. He that gave thee water to allay thy thirſt, gave thee wine to exhilarate thy heart: Reſtore him for the one, a neceſſity of thanks, return him for the other the chearfulneſs of praiſe.

CHAP. XVIII.

IF the wicked flouriſh, and thou ſuffer, diſcourage not: they are fatted for deſtruction, thou are dieted for health; they have no other heaven but the hopes of a long earth, thou haſt nothing on earth but the hopes of a quick heaven. If there were no journeys end, the tra-

travel of a Christian were more comfortless.

CHAP. XIX.

IMp not thy wings with the Churches feathers, lest thou fly to thy own ruin. Impropriations are bold Metaphors, which continued, are deadly Allegories. One foot of Land in Capite, encumbers the whole Estate. The Eagle snatch'd a coal from the Altar, but it fired her Nest.

CHAP. XX.

LEt that Table which God hath pleas'd to give thee, please thee. He that made the vessel, knows her burthen, and how to ballast her; he that made all things very well, if thou be content with a little, thou hast enough, if thou complainest, thou hast too much.

CHAP. XXI.

WOuldst thou discover the true worth of a man? behold him

naked: distreasure him of his ill-got wealth, degrade him of his dear bought honour, disrobe him of his purple habit, discard his pamper'd body: then look upon his soul, and thou shalt find how great he is. Natural sweetness is never scented, but in the absence of artificial.

CHAP. XXII.

IF thou art subject to any secret folly, blab it not, lest thou appear impudent; nor boast of it, lest thou seem insolent. Every mans vanity ought to be his greatest shame, and every mans folly ought to be his greatest secret.

CHAP. XXIII.

IF thou be ignorant, endeavour to get knowledge, lest thou be beaten with stripes: if thou hast attain'd knowledge, put it in practise, lest thou be beaten with many stripes. Better not to know what

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we ſhould practice, than not to practice what we know; and leſs danger dwells in unaffected ignorance, than unactive knowledge.

CHAP. XXIV.

TAke heed thou harbor not that vice call'd Envy, leſt anothers happineſs be thy torment, and Gods bleſſing become thy curſe: Vertue corrupted with vain glory, turns Pride: Pride poyſon'd with malice, becomes Envy: join therefore Humility with thy Vertue, and Pride ſhall have no footing, and Envy ſhall find no entrance.

CHAP. XXV.

IF thy endeavour cannot prevent a vice, let thy repentance lament it: the more thou remembreſt it without hearts grief, the deeper it is rooted in thy heart: take heed it pleaſe thee not, eſpecially in cold blood: thy pleaſure in it makes it fruitful, and her fruit is thy deſtruction.

CHAP. XXVI.

THe two knowledges, of God, and thy self, are the high way to thy salvation: that breeds in thee a filial love, this is a filial fear. The ignorance of thy self is the beginning of all sin, and the ignorance of God is the perfection of all evil.

CHAP. XXVII.

RAther do nothing to the purpose than be idle, that the Devil may find thee doing. The Bird that sits is easily shot, when fliers escape the Fowler. Idleness is the dead Sea that swallows all Vertues, and the self made Sepulcher of a living man. The idle man is the devils hireling; whose livery is rags, whose diet and wages are famine and diseases.

CHAP. XXVIII.

BE not so mad as to alter that countenance which thy Creator

tor made thee: remember it was the work of his hands, if it be bad, how dar'st thou mend it? if it be good, why dost thou mend it? art thou asham'd of his work, and proud of thy own? He made thy face to be known by, why desirest thou to be known by another? It is a shame to adulterate modesty, but more to adulterate nature. Lay by thy art, and blush not to appear what he blushes not to make thee. It is better to be his Picture than thy own.

CHAP. XXIX.

LEt the ground of all thy religious actions be obedience: examine not why it is commanded, but observe it, because it is commanded. True Obedience neither procrastinates, nor questions.

CHAP. XXX.

IF thou wouldst buy an inheritance in Heaven, advise not with the purse,

purse, left in the mean while thou lose thy purchase. The Widow bought as much for two mites, as *Zacheus* did for half his estate: the prize of that purchase is what thou hast, and is not lost for what thou hast not, if thou desire to have it.

CHAP. XXXI.

WIth the same height of desire thou hast sin'd, with the like depth of sorrow thou must repent: thou that hast sind to day, defer not thy repentance till to morrow, he that hath promised pardon to thy repentance, hath not promised life till thou repent.

CHAP. XXXII.

TAke heed how thou receivest praise from men: from good men neither avoid it nor glory in it. From evil men, neither desire it, nor expect it. To be praised of them that are evil, or for that which is evil,

evil, is equal dishonour: He is happy in his worth, who is praised by the good and imitated by the bad.

CHAP. XXXIII.

PRoportion thy Charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity: Let the lips of the poor be the trumpet of thy gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand, and a close mouth.

CHAP. XXXIV.

DOst thou want things necessary? Grumble not: perchance it was a necessary thing thou shouldst want: Endeavour lawfully to supply it; if God bless not thy endeavour, bless him that knoweth what is fittest for thee. Thou art Gods Patient, prescribe not thy Physician.

CHAP.

CHAP. XXXV.

IF anothers death, or thy own depend upon thy confession, if thou canst, say nothing: if thou must, say the Truth: it is better thou lose thy life, than God his honour: it is as easie for him to give thee life, being condemn'd, as repentance having sinn'd, it is more wisdom to yield thy Body, than hazard thy soul.

CHAP. XXXVI.

CLoath not thy language, either with obscurity, or affectation: in the one thou discover'st too much darkness, in the other, too much lightness: he that speaks from the understanding to the understanding, is the best interpreter.

CHAP. XXXVII.

IF thou expect death as a friend, prepare to entertain it: if thou expect death as an enemy, prepare

to

to overcome it: Death has no advantage, but when it comes a ſtranger.

CHAP. XXXVIII.

FEar nothing, but what thy induſtry may prevent: be confident of nothing but what fortune cannot defeat: it is no leſs folly to fear what is impoſſible to be avoided, than to be ſecure when there is a poſſibility to be depriv'd.

CHAP. XXXIX.

LEt not the neceſſity of Gods decree diſcourage thee to pray, or diſhearten thy prayers; do thou thy duty, and God will do his pleaſure: if thy prayers make not him ſound that is ſick, they will return and confirm thy health that are ſound: If the end of thy prayer be to obtain thy requeſt, thou confineſt him that is infinite: if thou haſt done well, becauſe thou wert commanded, thou haſt thy reward in that

that thou haſt obeyed. Gods pleaſure is the end of our prayers.

CHAP. XL.

MArry not too young, and when thou art too old, marry not, leſt thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love: let thy love adviſe before thou chuſe; and let thy choice be fixt before thou marry: remember that the whole happineſs or unhappineſs of thy life depends upon this one Act. Remember nothing but death can diſſolve this knot. He that weds in haſt, repents oft-times by leaſure: And he that repents him of his own act, either is, or was a fool by his own confeſſion.

CHAP. XLI.

IF God hath ſent thee a Croſs, take it up and follow him: uſe it wiſely leſt it be unprofitable; bear it patiently,

tiently, leſt it be intollerable: behold in it Gods anger againſt ſin and his love towards thee; in puniſhing the one, and chaſtning the other; if it be light, ſlight it not; if heavy, murmur not: Not to be ſenſible of a judgment, is the ſymptome of a hardned heart; and to be diſpleas'd at his diſpleaſure, is a ſign of a rebellious will.

CHAP. XLII.

IF thou deſire to be magnanimous, undertake nothing raſhly, and fear nothing thou undertak'ſt: fear nothing but infamy: dare any thing but injury: the meaſure of magnanimity, is neither to be raſh nor timorous.

CHAP. XLIII.

PRactiſe in health to bear ſickneſs, and indeavour in the ſtrength of thy life to entertain death: he that hath a will to dye, not having power to live, ſhews neceſſity not vertue: it is the glory of a brave

brave mind to embrace pangs in the very arms of pleasure: what name of vertue merits he, that goes when he is driven?

CHAP. XLIV.

BE not too punctual in taking place: if he be thy superiour, 'tis his due; if thy inferiour, 'tis his dishonour: it is thou must honour thy place; thy place not thee. It is a poor reward of worth that consists in a right hand, or a brick-wall.

CHAP. XLV.

PRay often, because thou sinn'st always, repent quickly, lest thou dye suddenly. He that repents it, because he wants power to act it, repents not of a sin, till he forsakes not: he that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CHAP. XLVI.

MAke Philosophy thy journey, Theology thy journeys end:

Philosophy

Philosophy is a pleasant way, but dangerous to him that either tires or retires: in this journey it's safe, neither to loyter nor rest, till thou hast attained thy journeys end; he that sits down a Philosopher, rises up an Atheist.

CHAP. XLVII.

FEar not to sin, for Gods sake, but thy own; thy sin overthrows not his glory, but thy good: he gains his glory not only from the salvation of the repentant, but also from the confusion of the rebellious: there be vessels for honour, and vessels for dishonour, but both for his honour. God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt find for thy impenitence.

CHAP. XLVIII.

INsult not over misery, nor deride infirmity, nor despise deformity. The first, shews thy inhumanity; the second thy folly; the third, thy pride;

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he that made him miserable, made thee happy to lament him: he that made him weak, made thee strong to support him: he that made him deform'd, gave thee favour to be humbled: he that is not sensible of anothers unhappiness, is a living stone; but he that makes misery the object of his triumph is an incarnate Devil.

CHAP. XLIX.

MAke thy recreations servants to thy businesses, lest thou become slave to thy recreations: when thou goest up into the Mountain, leave thy servant in the Valley: When thou goest to the City, leave him in the Suburbs. And remember, the Servant must not be greater than his Master.

CHAP. L.

PRaise no man too liberally before his face, nor censure him too lavishly behind his back; the one savours of flatery, the other of malice; and

and both are reprehenſible: the true way to advance anothers vertue, is to follow it, and the beſt means to cry down anothers vice, is to decline it.

CHAP. LI.

IF thy Prince command a lawful act, give him all active obedience: if he command an unlawful act, give him paſſive obedience. What thy well grounded conſcience will ſuffer, do chearfully without repining; where thou maiſt not do lawfully, ſuffer couragiouſly without Rebellion: thy life and livelyhood is thy Princes; thy conſcience is thy own.

CHAP. LII.

IF thou giveſt to receive the like, it is exchange: if to receive more, it is covetouſneſs: if to receive thanks, it is vanity: if to be ſeen, it is vain-glory; if to corrupt, it is bribery; if for example, it is formality; if for compaſſion,

compassion, it is charity; if because thou art commanded, 'tis obedience. The affection in doing the work, gives a name to the work done.

CHAP. LIII.

FEar Death, but be not afraid of Death. To fear it whets thy expectation: To be afraid of it dulls the preparation: if thou canst endure it, it is but a sleight pain; if not, it is but a short pain: to fear death is the way to live long; to be afraid of death, is to be long a dying.

CHAP. LIV.

IF thou desire the love of God and man, be humble; for the proud heart, as it loves none but it self, so it is beloved of none, but by it self: the voice of humility is Gods Musick, and the silence of Humility is Gods Rhetorick. Humility enforces, where neither Vertue nor Strength can prevail, nor Reason.

CHAP.

CHAP. LV.

LOok upon thy burning Taper, and there ſet the Emblem of thy Life; the flame is thy Soul, The wax thy Body, and is commonly a ſpan long; the wax (if never ſo well tempered) can but laſt his length; and who can lengthen it? If ill tempered, it ſhall waſt the faſter; yet laſt his length; an open window ſhall haſten either; an extinguiſher ſhall put out both: husband them the beſt thou canſt, thou canſt not lengthen them beyond their date: leave them to the injury of the Wind, or to the mercy of a waſtful hand, thou haſtneſt them, but ſtill they burn their length: but puff them out, and thou haſt ſhortned them, and ſtopp'd their paſſage, which elſe had brought them to their appointed end. Bodies according to their conſtitutions ſtronger or weaker, according to the equa-

lity

lity, or inequality of their Elements, have their dates, and may be preserv'd from shortning, but not lengthned. Neglect may waste them, ill diet may hasten them unto their journies end, yet they have liv'd their length; a violent hand may interrupt them, a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his natural life. He only, (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI.

DEmean thy self in the presence of thy Prince, with reverence and chearfulness. That without this too much sadness; this without that is too much boldness: Let thy wisdom endeavour to gain his opinion, and labour to make thy loyalty his confi-

confidence: Let him not find thee falſe in words, unjuſt in thy actions, unſeaſonable in thy ſuits, nor careleſs in his ſervice: croſs not his paſſion, queſtion not his pleaſures, preſs not into his ſecrets; pry not into his prerogative: diſpleaſe him not, leſt he be angry; appear not diſpleas'd, leſt he be jealous: the anger of a King is implacable: the jealouſie of a Prince is incurable.

CHAP. LVII.

GIve thy heart to thy Creator, and Reverence to thy Superiours: give diligence to thy calling, and ear to good counſel: give alms to the poor, and the glory to God: forgive him that ignorantly offends thee, and him that having wittingly offended thee, ſeeks thee. Forgive him that hath forcibly abuſed thee, and him that hath fraudulently betray'd thee: forgive all thine enemies, but leaſt of all thy ſelf: Give

and it shall be given thee; forgive and it shall be forgiven thee; the sum of all Christianity is Give, and Forgive.

CHAP. LVIII.

BE not too great a nigaard in the commendations of him that professes thy own quality: if he deserve thy praise, thou hast discovered thy judgment, if not, thy modesty: honour either returns, or reflects to the giver.

CHAP. LIX.

IF thy desires to raise thy fortunes, encourage thy delights to the casts of Fortune, be wise betimes, lest thou repent too late; what thou getteſt, thou gaineſt by abused providence; what thou loseſt, thou loseſt by abused patience; what thou winneſt is prodigally spent; what thou loseſt

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It is prodigally loſt; it is an evil trade that prodigality drives: and a bad voyage where the Pilot is blind.

CHAP. LX.

BE very wary for whom thou becomeſt ſecurity, and for no more than thou art able to diſcharge, if thou loveſt thy liberty. The borrower is a ſlave to the lender: The Security is a ſlave to both; whilſt the borrower and lender are both eaſed, the Security bears both their burdens: he is a wiſe Security that ſecures himſelf.

CHAP. LXI.

LOok upon thy affliction as thou doſt upon thy phyſick: both imply a diſeaſe, and both are applyed for a cure; that of the Body, this of the Soul: if they work, they promiſe health: if not they threaten

death: he is not happy that is not afflicted, but he that find happiness by his affliction.

CHAP. LXII.

IF the knowledge of good whet thy desire to good, it is a happy knowledge: if by thy ignorance of evil, thou art surpriz'd with evil, it is an unhappy ignorance: Happy is he that hath so much knowledge of good as to desire it, and but so much knowledge of evil as to fear it.

CHAP. LXIII.

WHen the flesh presents thee with delights, then present thy self with dangers: where the world possesses thee with vain hopes, there possess thy self with true fear: when the devil brings thee oyl, bring thou vinegar: The way to be safe, is never to be secure

CHAP

CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: to do evil for evil, is humane corruption: to do good for good, is civil retribution: to do good for evil, is Christian perfection: the act of forgiveneſs is Gods Precept: the demander of forgiveneſs is Gods Preſident.

CHAP. LXV.

REverence the Writings of holy men, but lodge not thy faith upon them, becauſe but men; they are good Pooles, but no Fountains. Build on *Paul* himſelf no longer than he builds on *Chriſt*: if *Peter* renounce his Maſter, renounce *Peter*. The word of man may convince reaſon, but the word of God alone can compel conſcience.

CHAP. LXVI.

IN civil things follow the most; in matters of Religion, the fewest, in all things follow the best: so shall thy wayes be pleasing to God, so shall thy behaviour be plausible with men.

CHAP. LXVII.

IF any loss or misery hath befaln to thy brother, dissemble it to thy self; and what counsel thou givest him, register carefully; and when the case is thine, follow it: So shall thy own reason convince thy passion, or thy passion convince her own unreasonableness.

CHAP. LXVIII.

WHen thou goest about to change thy moral liberty into a Christian servitude, prepare thy self to be the worlds laughing-stock: if thou overcome her scoffs, thou

thou ſhalt have double honour: if overcome, double ſhame: he is unworthy of a good maſter, that is aſham'd of a bad livery.

CHAP. LXIX.

LEt not the falling of a Salt, or the croſſing of a Hare, or the crying of a Cricket, trouble thee. They portend no evil, but what thou feareſt, he is ill acquainted with himſelf, that knows not his own fortunes more than they. If evil follow it, it is the puniſhment of thy ſuperſtition; not the fulfilling of their portent. All things are lucky to thee, if thou wilt, nothing but is ominous to the ſuperſtitious.

CHAP. LXX.

SO behave thy ſelf in thy courſe of life, as at a Banquet. Take what is offer'd with modeſt thankfulneſs: and expect what is not as yet offer'd with hopeful patience: let not thy

rude appetite preſs thee, nor a ſlight careſulneſs indiſpoſe thee; nor a ſullen diſcontent deject thee, who deſires more than enough, hath too much: and he that is ſatisfied with a little, hath no leſs than enough: *Bene eſt cui Deus obtulit parca, quod ſatis eſt manu.*

CHAP. LXXI.

IS thy child dead? he is reſtor'd, not loſt: is thy treaſure ſtoln? it is not loſt, it is reſtor'd: he is an ill debtor, that counts repayment loſs. But it was an evil chance that took thy child, and a wicked hand that ſtole thy treaſure: what is that to thee? it matters not by whom he requires the things from whom he lent them: what goods are ours by loan, are not loſt when willingly reſtored; but when unworthily receiv'd.

CHAP. LXXII.

CEnſure no man, detract from no man: praiſe no man before his face;

face; traduce no man behind his back. Boast not thy self abroad, nor flatter thy self at home: if any thing cross thee, accuse thy self: if any one extol thee, humble thy self: honour those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to reason, and let thy reason be corrected by Religion. Weigh thy self by thy own ballances, and trust not the voice of wild Opinion: Observe thy self as thy greatest enemy, so shalt thou become thy greatest friend.

CHAP. LXXIII.

ENdeavour to make thy discourse such as may administer profit to thy self, or standers by, lest thou incur the danger of an idle word: above all Subjects, avoid those which are scurrilous and obscene; Tales that are impertinent and improbable, and dreams.

CHAP. LXXIV.

IF God hath blest thee with a Son, bless thou that Son with a lawful calling: chuse such employment as may stand with his fancy and thy judgment. His country claims his ability toward the building of her honour, if he cannot bring a Cedar, let him bring a Shrub: he that brings nothing usurps his life, and robs his Countrey of a Servant.

CHAP. LXXV.

AT the first entrance into thy estate, keep a low sail; thou mayest rise with honour, thou canst not decline without shame: he that begins as his Father ended, shall end as his Father begun.

CHAP. LXXVI.

IF any obscene Tale should chance to slip into thy ears, among the varieties of discourse (if oportunity admit)

admit) reprove it: if otherwise, let thy silence, or change of countenance, interpret thy dislike: the smiling ear is a Baud to the lascivious tongue.

CHAP. LXXVII.

BE more circumspect over the works of thy brain, than the actions of thy body: these have infirmity to plead for them, but they must stand upon their own bottoms: these are but the objects of few; they of all: these will have equals to defend them; they have inferiours to envy them, superiours to deride them, all to censure them: it is no less danger for these to be proclaim'd at *Pauls* Cross, than for them to be protested in *Paules* Church-yard.

CHAP. LXXVIII.

USe Common-place-Books, or Collections, as indexes, to bring thee to the Authors, lest thou be a-

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bus'd: he that takes learning upon trust, makes him a fair Cup-board with anothers plate. He is an ill advised purchaser, whose Title depends more on witnesses than evidences.

CHAP. LXXIX.

IF thou desire to make the best advantage of the Muses, either by reading, to benefit thy self, or by writing, others; keep a peaceful soul in a temperate body: a full belly makes a dull brain, and a turbulent spirit a distracted judgement. The Muses starve in a Cooks shop and a Lawyers study.

CHAP. LXXX.

WHen thou communicates thy self by Letters, heighten or depress thy stile according to the quality of the party and business: That which thy tongue would present to any, if present, let thy Pen represent to him absent. The

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tongue is the minds interpreter, and the Pen is the Tongues Secretary.

CHAP. LXXXI.

KEep thy soul in exercise left her faculties rust for want of motion. To eat, sleep, or sport too long, stops the natural course of her natural actions. To dwell too long in the employments of the body, is both the cause and sign of a dull spirit.

CHAP. LXXXII.

BE very circumspect to whose tuition thou committ'st thy Child: every good Scholar is not a good Master. He must be a man of invincible patience, and singular observation; he must study Children, that will teach them well, and reason must rule him, that would rule wisely: he must not take advantage of an ignorant father, nor give too much

much ear to an indulgent Grandmother; the common good must outweigh his private gains, and his credit must outbid gratuities: he must be diligent, and sober, not too familiar, or too reserv'd, neither amorous nor phantastick: just, without fierceness: merciful without fondness: if such a one thou meet with, thou hast found a treasure, which if thou know'st how to value, is invaluble.

CHAP. LXXXIII.

LEt not thy laughter handsel thy own jest, lest while thou laugh at it, others laugh at thee: neither tell it often to the same hearers, lest thou be thought forgetful or barren. There is no sweetness in a Cabage twice sod, or a tale twice told.

CHAP. LXXXIV.

IF Opinion hath lighted the Lamp of thy Name, endeavour to encourage

courage it with thy own oyl, leſt it go out and ſtink. The chonical diſeaſe of popularity is ſhame. If thou be once up, beware. From fame to infamy is a beaten road.

CHAP. LXXXV.

CLeanſe thy morning ſoul with private and due devotions, till then admit no buſineſs: the firſt born of thy thoughts are Gods, and not thine, but by ſacriledge, think thy ſelf not ready till thou haſt prais'd him, and he will be always ready to bleſs thee.

CHAP. LXXXVI.

IN all thy actions think God ſees thee, and in all his actions labour to ſee him; that will make thee fear him, this will move thee to love him. The fear of God is the beginning of knowledg; and the knowledg of God is perfection of love.

CHAP.

CHAP. LXXXVII.

LEt not the expectation of a reversion entice thy heart to the wish of the possessors death, lest a judgment meet thee in thy expectation, or a curse overtake thee in the fruition. Every wish makes thee a murtherer, and moves God to be an accessary. God often lengthens the life of the Possessor with the days of the Expector.

CHAP. LXXXVII.

PRrize not thy self by what thou hast, but by what thou art, he that values a Jewel by her golden frame, or a book by her silver clasps, or a man by his vast estate, errs: if thou art not worth more than the world can make thee, thy Redeemer had a bad penny-worth, or thou an uncurious Redeemer.

CHAP.

CHAP. LXXXIX.

LEt not thy Fathers, nor the Fathers, nor the Church thy Mothers belief, be the ground of thine: The Scripture lies open to the humble heart, but lockt againſt the proud inquiſitor; he that believeth with an implicite Faith, is a meer Emperick in Religion.

CHAP. XC.

OF all ſins take greateſt heed of that which thou haſt laſt, and moſt repented of. He that was laſt thruſt out of doors is the next readieſt to croud in again: and he that thou haſt ſorely baffled, is likelieſt to call more help for a revenge. It is requiſite for him that hath caſt one Devil out, to keep ſtrong hold leſt ſeven return.

CHAP.

CHAP. XCI.

IN the meditation of divine mysteries keep thy heart humble, and thy thoughts holy, let Philosophy not be asham'd to be confuted; nor Logick blush to be confounded; what thou canst not prove approve; what thou canst not comprehend believe; and what thou canst beleive admire; so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders. The best way to see day-light, is to put out thy candle.

CHAP. XCII.

IF Opinion hath cried thy Name up, let thy Modesty cry thy Heart down, lest thou deceive it, or it thee: there is no less danger in a great Name, than a bad, and no less honour in deserving of praise, than in the enduring it.

CHAP

CHAP. XCIII.

Use the holy Scriptures with all reverence; let not thy wanton fancy carve it out in jests, nor thy sinful wit make it an advocate to thy sin: it is a subject for thy faith nor fancy; where a wit and blasphemy is one trade, the understanding is bankrupt.

CHAP. XCIV.

Dost thou complain that God hath forsaken thee? it is thou that hast forsaken him: 'tis thou that art mutable: in him there is no shadow of change; in his light is life: if thy will drive thee into a dungeon, thou mak'st thy own darkness, and in that darkness dwells thy death; from whence, if he redeem thee, he is merciful, if not he is just; in both he receives glory.

CHAP.

CHAP. XCV.

MAke use of time, if thou lov'st eternity: know, yesterday cannot be recall'd, to morrow cannot be assured; to day is only thine; which if thou procraftinate, thou loosest, which lost, is lost for ever. *One to day*, is worth *two to morrows*.

CHAP. XCVI.

IF thou be strong enough to encounter with the times, keep thy station; if not, shift a foot to gain advantage of the times. He that acts a Begger to prevent a Thief, is near the poorer. It is a great part of wisdom sometimes to seem a fool.

CHAP. XCVII.

IF thou intend thy writings for the publick view, lard them not too much

much with the choice lines of another Author, leſt thou loſe thy own gravy: what thou haſt read and digeſted, being delivered in thy own ſtile, becomes thine. It is more decent to wear a plain ſuit of one entire cloth, than a gaudy garment checquered with divers richer fragments.

CHAP. XCVIII.

IF God hath bleſt thee with inheritance and children to inherit, truſt not the ſtaff of thy family to the hands of one. Make not many beggers in the building up of one great heir, leſt, if he miſcarry through a prodigal will, the reſt ſink through a hard neceſſity. Gods allowance is a double portion: when high blood and generous breeding, break their faſt in plenty, and dine in poverty, they often ſup in infamy. If thou deny them Falcons wings, to prey on fowl, give them Kites ſtomachs to ſeize on garbadge.

CHAP.

CHAP. XCIX.

BE very vigilent over thy Child in the *April* of his underſtanding; leſt the froſts of *May* nip his bloſſoms. While he is a tender *Twig*, ſtreighten him; whilſt he is a new *Veſſel* ſeaſon him; ſuch as thou mak'ſt him, ſuch commonly thou ſhalt find him. Let his firſt leſſon be *Obedience*, and the ſecond ſhall be what thou wilt. Give him Education in good Letters, to the utmoſt of thy ability and his capacity. Seaſon his youth with the love of his *Creator*, and make the fear of his God the beginninning of his knowledge. If he have an active ſpirit, rather rectifie than curb it; but reckon idleneſs among his chiefeſt faults: Above all things, keep him from vain, laſcivious and amorous pamphlets, as the *Primers* of all vice. As his judgment ripens, obſerve his inclination, and tender him a *Calling* that ſhall not

croſs

croſs it: forced *Marriages* and *Callings* ſeldome proſper. Shew him both the *Mow* and the *Plough*; and prepare him as well for the danger of the *Skirmiſh*, as poſſeſs him with the honour of the prize. If he chuſe the profeſſion of a Scholar, adviſe him to ſtudy the moſt profitable Arts: *Poetry* and the *Mathematicks*, take up too great a latitude of the ſoul, and moderately uſed, are good *Recreations*, but bad *Callings*, being nothing but their own *Reward*. If he chuſe the profeſſion of a *Souldier*, let him know withal *Honour* muſt be his greateſt wages, and his enemies his ſureſt *pay-maſter*. Prepare him againſt the danger of a war, and adviſe him of the greater miſchiefs of a *Garriſon*. Let him avoid *Debauchedneſs* and *Duels*, to the utmoſt of his power, and remember he is not his own man: and (being his Countries ſervant, hath no eſtate in his own life. If he chuſe a *Trade*, teach

teach him to forget his Fathers *Nonsa*, and his Mothers *Wing*. Advise him to be conscionable, careful, and constant. This done, thou hast done thy part, leave the rest to providence, and thou hast done it well.

CHAP. C.

CONvey thy love to thy friend, as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee: that friendship will not continue to the end, that is begun for an end.

MEditation is the Life of the Soul, Action is the Soul of Meditation, Honour is the reward of Action: meditate, that thou may'st do; so do, that thou may'st purchase Honour, for which purchase give God the Glory.

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